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Poetry.

For the Churchman.

AN ALLEGORY.

"Nemo laeditur nisi a seipso."

I.

A wounded deer, with panting breast,
Had sought the mountain's shade,
And fondly deemed it there might rest
Beneath the green trees laid!
O'er dusty plain and rugged hill,
It fled the huntsman's cry,
Where bubbling gushed no sparkling rill
Beneath the burning sky!

II.

But, oh! It found those goodly trees
That shielded sun and air,
Its fellow deer would rend their leaves,
And strew their branches there.
Again it hears with wild affright
The far off huntsman's cry—
But ere it reach the mountain's height,
The wounded deer may die!

HIERON.

JERUSALEM.

Jerusalem! Jerusalem!
It is not to behold
The glory of thy jasper walls,
Thy streets of purest gold:

To see the twelve apostles' names
Upon thy bulwarks traced;
Thy gates—each one a solid pearl—
By each an angel placed:

The stream of life from 'neath the throne,
Nor yet that throne to see—
That I would pray "O may my home
Be found at last in thee!"

No earthly eye I know hath seen
The glories that are thine;
Nor ear hath heard such strains as rise
From 'mid the host divine!

But, oh! than all thy streets can boast,
My eager eyes would see,
Jesus, the priceless Lamb of God,
Who died to ransom me!

"Jerusalem! Jerusalem!
Name ever dear to me,
O may at last my home be found"
With Christ, my Lord, in thee!

HIERON.

From the Church Times.

THE MAN OF SIN.

NUMBER II.

In our last number we ventured a few suggestions upon the signs of the times, as portending the speedy rising of some one grand political tyrant. Our argument, if it deserves the name, was based upon the law of extremes; and because there is to be seen throughout the world a rapid tendency towards the most unlimited individual independence,—and because such independence will naturally produce an anarchy, out of the horrors of which no escape, according to the analogy of human affairs, can be obtained, except by means of an extensive and concentrated tyranny, we therefore ventured to regard it as probable, at least that the "Man of Sin," as a temporal ruler, is not far distant.

If we can see similar signs in the religious condition of mankind;—if the religious spirit of the age is such as to make it probable that in the course of a short period, all authority, all ecclesiastical organizations shall be merged in one great sea of individual self-sufficiency; then may we reasonably suppose that the time is not far off when from utter despair of establishing any fixed standards of truth, the "religious *world*" will naturally and easily become the prey of a person who, with great deceivableness of unrighteousness, may promise in himself to harmonize and settle all truth. If, moreover, this person shall be able to work wonders, as the Beast it is foretold will, then will the deception be complete, and the apostasy full.

With respect, then, to the prevailing religious spirit of the age. There is no need of attempting to prove that it is a hater of all authority, and the unblushing asserter, if not of man's sole self-sufficiency for salvation, at least of his sufficiency for himself in all things relating to God. This, if we mistake not, is the peculiar error of the times, viz. that every man is his own prophet and his own priest, that there is no authoritative teacher over him, and no one to act for him in things pertaining to God. The same liberalist principles which are teaching men to contemn civil government, or at least to regard it as a creature of their own creation, is operating in the direction of religion. The sects of America almost universally avow the independence of every man. Man is, according to the prevalent theory, his own instructor and his own priest. Doubtless there are the remains of Presbyterianism and even of Puritanism striving against this flood of independency, but their opposition is now insignificant and fast becoming null. Dissent is spreading some of its principles in England far beyond the boundaries of its own organization; and although we justly look to England as the centre of conservatism in politics, and as the citadel of primitive Christian truth and authority; yet even there this mad spirit exists, and is working its heretical self-sufficiency. In Germany creeds and ecclesiastical authority are openly contemned. Even the late synod of Berlin, the great council of Prussian Protestantism, has distinctly disavowed all ministerial authority. Every man may either be for himself, or may choose his own prophet and priest.

This spirit, or principle, or heresy, by whatever name it may be called, is not confined to what are generally known as Protestant nations. The Roman Communion, in France eminently, and in other places only less eminently, exhibits a singular compound of "free inquiry" and submission. While they hang out the Pope to Protestants, within they indulge themselves in worshiping their own image of the spirit of the age. They are beginning to adopt and act out an idea, which is entirely antagonistic to the very principles of their system, viz. *free toleration*.

Mohammedan bigotry, too, is bowing religiously as well as politically before this march of independency. Even the old superstitions of the East are feeling the force of the magic, and fast crumbling into ultimate atoms.

Herein we see the irresistible onward flow of one principle. We have noticed its political workings heretofore, and we have now hastily touched upon its religious progress.

Of course we only venture to throw out suggestions, "pegs to hang thoughts upon." But if these suggestions are right they present a very different view of the present condition and future prospects of the world, from that which is popular.

If then it is true that there is a wide spreading independency in religion, it is also probable that a religious anarchy is nigh. Indeed, we think it can be shown already to have come. To what must be traced the calling together of such associations as the Synod of Berlin, and the Evangelical Alliance? Evidently a consciousness that schism and heresy are becoming uncontrolable, and that something must be done to check them. And what may we learn from the signal and almost ludicrous failure of the Alliance? Evidently that there is no power to control them in bodies which acknowledge in all its latitude the principle of individual independency. What may we expect and fear from all? Evidently nothing else than that disunion will spread rapidly and unchecked until it produces the wildest chaos of religious opinions; and having caused mankind to despair of ever uniting themselves, leave them in the very condition best suited to the designs of the grand deceiver, Anti-Christ.

Those persons who have not troubled themselves at all about the signs of the times, will probably regard such a view as we have taken, as novel and peculiar. To such we will say that we have learned, not originated the view. It is held by many men of acknowledged learning, worth and devotion, and regarded by them as the teaching of the Church.

The great mass of our people, however, are students, or at least suppose themselves to be students of the signs of the times; and they have arrived at an entirely opposite conclusion from the one we have partially sketched. The popular idea of the present is that it is nobler and more glorious than any previous period of history; and in the near future most men are looking for such splendid developments of the power and excellence of the human race, as have never yet been conceived.

Against this disposition we especially direct our remarks, and avow ourselves its well convinced and determined antagonist. We have learned one lesson from the spirit and teaching of the Church, and we are happy in the belief that her awakened and rising life is in direct and uncompromising opposition to the prevalent spirit of the age.

The world is rejoicing in what it calls its greatness, and exulting in its future prospects. The Church is witnessing to the world that its ways are evil, and its prospects of glory the deceptions of the Evil one.

It will of course be unavailing to attempt to stop the progress of this wild liberalism. In politics and in religion, it will work its own result. We are stating no new principle; we are only surprised that a world which has had so many hard lessons from experience, can still shut its eyes to the inevitable result of that principle. Misery dwells in extremes; and why will not mankind learn the fact? The inevitable tendency of one extreme is to create, from sheer self-torment, the necessity for, and then the erection of its own equally tormenting opposite; and why will not mankind make due application of this clear and indisputable truth?

The reply is ready. "Men loved darkness rather than light because their deeds were evil."

The world then has chosen its course, and pursue it, it will. The end thereof, as perhaps our own generation may see, (for strange and wonderful and sometimes awful developments, tread close upon the heels of predecessors equally, at their rise, strange wonderful and awful,) will be such a falling away, as shall herald the coming of the blasphemous tyrant Anti-Christ

The Church will be compelled to draw herself more and more off from the world. The latter rushing on to its horrible apostasy, and the former gazing upon the mad progress, and while she laments the wide ruin, looking up and lifting up her head for her redemption draweth nigh.

"For the mystery of iniquity doth already work; only he who now letteth (will let) until he be taken out of the way. And then shall that wicked be revealed, whom the LORD shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."—2 Thes. ii. 7. 8.

IN the sweat of his brow the husbandman tills his land, and casts the seed into the ground, and where for a time it lies dead and buried. A dark and dreary winter succeeds, and all appears to be lost. But at the return of spring universal nature revives, and the same desolate fields are covered with corn, which, when matured by the sun's heat, the cheerful reapers cut down, and it is brought home with triumphant shouts of joy. Here, O disciple of Jesus, behold an emblem of thy present labor, and thy future reward. Thou sowest perhaps in tears; thou doest thy duty amidst persecution and affliction, sickness, pain, and sorrow; thou laborest in the church, and no account is made of thy labors; no profit seems likely to arise from them. Nay, thou must thyself drop into the dust of death and all the storms of that winter must pass over thee, until thy form shall be perished, and thou shalt see corruption. Yet the day is coming when thou shalt reap in joy; and plentiful shall be thy harvest. For thus thy blessed Master went forth weeping, a Man of sorrows and acquainted with grief, bearing precious seed and sowing it around him, till at length His own body was buried, like a grain of wheat, in the furrow of the grave. But He arose, and is now in heaven; from whence He shall doubtless come again with rejoicing, with the voice of the archangel and the trump of God, "bearing His sheaves with Him." Then shall every man receive the fruit of his works, and have praise of God. —*Bishop Horne.*

Communications.

For the Churchman.

THE SACRIFICE OF COMMEMORATION.

A THOUGHT.

Mr. Editor,—How often do mistakes occur through want of precision in taking consequences for granted! Evil exists; and as God is the universal creator, some have inferred that He is the author of evil, yielding thus a free rein to human perverseness. There is but One God; and therefore, it is argued, the Godhead cannot subsist in Three Persons. Other general examples might be given; but the object of this paper is to introduce a different THOUGHT of more immediate interest to Churchmen. Before stating it, however, I may add, that the ancient prayers for the dead, though without authority from the Bible, were in themselves harmless; they were not the prayer of faith, but of opinion only, which though weak, was innocuous, while not intractable: but the doctrine of purgatory arose and was widely accepted; and then for centuries, except with the few better informed, this intruding enormity was regarded as the natural and unavoidable consequence of the almost catholic intercession for the departed pious. And such was the passive opinion of the Protestant community in general, till the Oxford Tracts roused it from this and other torpid imaginations. Through their instrumentality, welcome or unwelcome, this mistake of a consequence is nearly dispelled.

Not those Tracts themselves, however, penetrated the illusion of another erroneous consequence. The doctrine of the eucharistic sacrifice is still believed, by too many, to lead necessarily to either that of transubstantiation, or some approach to it which denies the tenet in words while yet making a shadowy assertion of its shadow; for such an oblation, it is incautiously yet enthusiastically inferred, there must be *some* superlative magnifying, defined or undefined, of the elements. And thus the scriptural verity of the Commemorative Sacrifice, which is as independent as any within the compass of revelation, has been overlaid with a perversion, a most exaggerated perversion, of another scriptural truth, the exalted grace and benefit of faithful communion in that sacramental sacrifice. No humble believer will depreciate the communion. But I submit that it is a mistake to catenate, as either required or probable, a miraculous or *sub*-miraculous change of the bread and wine with the sacrificial aspect of the Lord's Supper.

For, it is worthy of emphatic notice, that the doctrine of a material sacrifice in the eucharist does not confine itself to any particular theory of the nature of the change of the elements in that ordinance. The elements are by consecration, i. e., by the peculiar benediction and separation, made the body and blood of Christ; but in what sense his body and blood,—whether in substance or in some other hidden yet real mutation not to be apprehended by mortal faculties, whether in figure only as *mere* emblems, or in positive institution by Christ himself to be for the sacrament or *living* representation of His body and blood,—is not of vital importance to its *post*-figurative sacrificial character. Any good thing might be offered in sacrifice to God. Every thing has been so sacrificed, from the person of Christ himself on the cross, to that of Isaac immolated in purpose, to cattle and sheep, to turtle-doves and young pigeons, to the bread and wine of Melchisedec, to "the tenth part of an epaph of fine flour."* As far therefore as sacrificial congruity alone is concerned, the eucharistic oblation might be the body and blood of the Saviour in either of the senses enumerated.

Their comparative bearing, however, on the sacrificial doctrine is very different. Of the antagonistic posture of the merely emblematic theory, nothing need be said; though not necessarily such, it is practically made its uncompromising opponent, sometimes pitiably so, rejecting little but the sacrifice itself. But the point in hand involves the other theories. That the substance of the elements is changed into the very substance of Christ's body and blood is so wonderful an idea as to absorb the attention; and in the food thus created, the oblation of it, though magnified into a renewed sacrifice of Christ himself, is shorn of much of interest; in fact the hypothesis so violently outrages common sense, that mind, not paralyzed into self-annihilation are made averse to the whole sacramental dogma. And if the notion be held of an unimaginable change, of transcending tenuity surpassing thought, it generally results that the feast on the incomprehensible superlation of the elements is exaggerated at the cost of the sacrifice, which, though still affirmed, is but like the vacated stand from which an aerial vessel has mounted to upper space; the feast overcrowing the oblation, and reducing it from its primary position in the sacrament to one of but inferior note. In both cases, the sacrament of the Expiation for sin, and unpretending μυστηριον of that fundamental doctrine and work, analagous with other sacraments and positive institutions, and on no account to be severed from their classs, —this plain μυστηριον is forced into so high a supernatural *mystery*, that its being the rite of the great reality on the Cross is postponed to the loftier conceptions or efforts at conception, with which it is enveloped. In both cases, faith is rather concentrated on the astounding miracle wrought in the holy viands, or on their *quasi*-miraculous sublimation, than fixed supremely on the Atonement here represented and applied and assured to the soul. The feast obscures the sacrifice, the table outshines the altar, when such theories prevail.

Only as the sacrificial idea of the eucharist is uppermost will its vital relation to the one true Sacrifice be preserved intact and unclouded. The Sacrifice of Christ, God and man, for sin, is the soul and centre of all evangelical principle and evangelical duties; and the idea of a sacrificial sacrament of that Sacrifice, its covenant and life giving type originally, its covenant and life-giving memorial now, is but a step beyond the idea of the sacrifice itself. Both are to our understandings *positive* notions, or mainly so, not intimations of natural reason yet, the notion of the atoning Sacrifice being given, that of its sacrament is comparatively simple,—a notion instilled, not discoverable, but like all divine truth free from transcendental vagueness. Under the old dispensations, to partake of the sacrificial food was to partake of the altar, i. e. of the benefit of the oblation there made; and to partake rightly of the prefigurative altar and its typical expiation was to partake of the real Altar, the real Expiation, yet to come. So of the post-figurative food, the post-figurative altar, the post-figurative sacrifice; the due participation of the elements is partaking of that altar and sacrifice; and this, thro' God's merciful appointment, is a covenant participation in the atoning reality of which they are the "perpetual memory" or memorial. To make spiritual viands for the soul is no more the primary notion and fundamental object of the eucharist than it was of the patriarchal and Levitical rites, but to post-figure, as they prefigured, the Sacrifice of Christ. In the nature of things, the peace-making excels the festival of peace; procuring a benefit, the celebration of the procurement; our Lord ranks the "giving His flesh for the life of the world" above His "giving us the bread;" and St. Paul puts the "showing the Lord's [sacrificial] death" in a more central light than the "discerning the Lord's body" when eating it. The radical idea and purpose, then, is to set forth commemoratively the atoning work of the Lamb of God; and this for our faith, and through that faith, for our advancement in the new life and our greater security and comfort of pardon. Ths done, the Sacrifice being post-figured, presented outwardly in the ceremonies of the priest's breaking the bread and taking the cup (into which the wine has been "shed,") into his hands, and "offering them to the "Father,"—presented likewise inwardly to the vision of the soul,—this done, we have the spiritual food of the sacrificial repast. It is a mistake, therefore, it violates due proportion whether in theology or rhetoric, for a preacher or writer to dispose summarily of the sacrifice of the eucharist, and enlarge profusely on the superlative nature and qualities of its food. The highest possible distinction of the food is that it is the sacrament of the body and blood which were offered for the expiation of our sin,—the sacrament of these being the *same* as they, a kind of *alter idem* to our faith.

Our Lord and the apostle declare the post-figurative sacrificial food to be His "body and blood;" not His very substance, which would be contrary to the nature of things, to the evidence of the senses, and to metaphorical usage throughout the Bible; not an undefinable† and of course unimaginable mutation or substitution, of which a denial is as valid as the assertion, and which *cannot* be intelligently believed; nor yet a mere emblem of his substance, which would be better fulfilled had the flesh of animals been again selected; but a sacramental separation of bread and wine, under His own positive institution, and by His sacerdotal representative, to be AS the same body and the same blood (so much being implied in the converse, "guilty of the body and blood of the Lord,") that were offered on the Cross, this food being sacramentally, though not physically, or hyper-physically, the Victim—flesh "verily and indeed taken and received by the faithful," —and this law of the sacrament being divinely ordained as truly as the laws of nature. The food of the pre-figurative rite had not this appellation; which fact, besides that His "body" did not yet exist, had not yet been "prepared" for Him, implies the inferiority of the ancient to the Christian ordinance,—its inferiority as a sacrifice, corresponding with the dispensations which were only preparatory,—its inferiority in communicating inward strength and comfort, the hope and the confidence of pardon and final acceptance.

As the radiating point of this whole doctrine, to eat the flesh of Christ and drink His blood is to obtain, as from an actual feast on the real Victim, the propitiatory benefit of His very Sacrifice on the Cross. This, the final benefit, will be granted, we doubt not, without the *medium* of the eucharist, to infants, idiots, and others incapable of the personal duties of religion; likewise we hope, to the penitent in involuntary ignorance of Christ, in involuntary separation from his ordinances, or in involuntary error concerning Him or them. These matters, however, affect us but remotely. But whether WE can have this *immediate* salvation in the Cross, so as to partake of *that* Altar without partaking of the sacramental altar, is the question. Let it be remembered that our Lord's discourse in John vi. was addressed to those who were familiar with altars and sacrifices as we are or ought to be, and that in the next year He showed them and us "how this man would give His flesh to eat," both on the cross and on the table of the Christian passover. Let also the declaration then made be pondered, "except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Nor let it be forgotten, that nowhere is the final portion in the Sacrifice of Christ promised to an intellectual or sentimental or even practical faith, without a participation in the sacrament of that Sacrifice; *that* is always expressed or implied. The sacrificial idea is unapproachably supreme; it is supreme in the holy religion of Christ: it is supreme in the eucharistic doctrine and service, and in all that relates to the pardon and the means of pardon of the children of Adam.

Sacraments not being mere figures or tropes, mere allusions or pictures, but bearing an instituted substantive relation to revealed religion, we do not measure the exalted scriptural accounts of them by the common rhetorical standard. Though we have no authority for exaggerating their benefits beyond the ascertained nature of things, we may not dwindle them into unrealities. The sacrament of a thing is neither the thing itself, as transubstantiation would affirm, and as just-not-transubstantiation would imply, nor yet a bare emblem of it, as black is of mourning, or Christmas greens are of joy and welcome, or the surreptitious love-feast was of brotherhood; the eucharist has no more affinity with an anniversary festival, as of St. George, or St. Patrick, or of the landing of the Pilgrims, or of the birth of Washington, than celebrating the accomplishment of some human work has with the weekly celebration of the "finishing of the heavens and the earth and all the host of them," and of the completion of Christ's functions in this lower world, or than the 8th of January has with Good Friday or Easter Day. Sacraments are an entirely distinct class of observances, divine in origin, in purpose, in energy.—They are such realities as are covenants, which are verified anticipations, as far as aught prospective can be prepossessed, of the matters covenanted; they are the "earnest" αρραβων of the complete good in store for the faithful, just as "the Holy Spirit of promise is the earnest of our inheritance," of our entire "inheritance of glory for both the body and the soul. By baptism, "our bodies become sacramentally "the members of Christ," so that we are sacramentally the "members of His body, of His flesh and of His bones;" it is the covenant and earnest of our oneness with Him in glory, yet not of an union or imaginary union of our material substance with His, any more than of the absorption of our being into the being of God; this oneness or 'very membership' belongs *now* to the Christian, by his sacramental mutual engagement with God, and the sacramental αρραβων pledge delivered into his possession. So of the Lord's Supper: "whoso eateth my flesh and drinketh my blood [sacramentally] *hath* eternal life, hath the covenant and earnest of it, the antepast of the banquet awaiting him; my flesh is meat indeed, and my blood is drink indeed," αληθως verily, not fancifully or by mere association of thought; the sacrament of the altar communicates to the faithful soul the Victim—flesh and the Victim—blood from the Altar of the Cross, the "life" obtained through Christ's sacrificial death; its feast is AS the life-giving feast of reconciliation upon *that* one and only Sacrifice.

Such, I apprehend, is the sound interpretation of the benefit of the Holy Communion, not indeed an entire view of the subject, but enough to connect with the THOUGHT I have suggested; it is as plain and intelligible as the theory of the spiritual good of any of the positive means of grace, and corresponds with that conferred by the ancient sacrifice, though the later ordinance exceeds the earlier in both saving ripeness and heavenly virtue. In every revealed matter of individual concern to men, the sacrificial principle is unreservedly dominant, the Alpha and the Omega of the whole and each particular of the teaching and and the institutions of the gospel; "in the midst of the throne itself "stood a Lamb as it had been slain." And this notion of the eucharist, its sacrificial character as the *pre-eminent* distinction, restrains the pious from enthusiastic and imaginative hypotheses, whether of its miraculous nature or its transcendant incomprehensibility, of *any* transmutation, or any other change than the sacramental, which the economy of grace from first to last renders as it were familiar to the well-endoctrinated believer.

Your

December 30, 1846. OLD FRIEND.

* Six pints. For building the cathedral at Cologne, *cir.* A. D. 1300, "the smallest contribution was fixed at a bushel of wheat."—*Quart. Rev. No.* 156, *p.* 432.

† In the doctrines of the Trinity, Incarnation, &c., the constituent ideas and propositions are defined, but not in the present case.

For the Churchman.

MR. UPJOHN.

There is more than one point in which justice has not been meted to Mr. Upjohn. While his religious freedom is assailed by the especial champions of popular rights and liberty of conscience, some of his peculiar merits as an architect are generally unknown, and in danger of being confounded with those of others.

The design of this communication is to mark one fact in the history of American Architecture: the substitution of unpainted, unplaned plank-churches, combining the general proportions and religious aspect of the Pointed style, in place of those glaring deformities, commonly called Meeting Houses, which dishonor religion and disfigure the land.

It was the very just remark of a lady of cultivated taste, who had visited Europe, when she first saw the little wooden church at Stockbridge, Mass., and was told of its small cost, "*This gives me a greater idea of Mr. Upjohn's skill than Trinity Church.*"

It is a Plank-Church, so to speak, being covered with unplaned and unpainted Pine, placed vertically; the joints tongued and grooved, and covered with battens. The walls are furred two feet throughout, and give the building a massive appearance. The steep pitch of its high timber roof, its front and side porches, deep chancel, single broad aisle, stall-like seats, few windows, sober walls, and general simplicity, spread an air over its interior, which will compare not unfavorably with that of many of the elaborate and costly churches erected in this city by the same architect.

The Church of St. Gabriel, East Windsor, Connecticut, was completed soon after St. Paul's, Stockbridge, under the direction of the Rev. A. Cleveland Coxe, who furnished the design, and is entitled to the thanks of the Church at large, for his success in the same line of Church Architecture. But the fact, to which as matter of justice, the attention of the public ought to be directed is, that the plank from the saw, without use of plane or brush, was first used by Mr. Upjohn, as the material for an economical and appropriate rural church.

Mr. Upjohn has built, within the last two years, rural churches in Chelsea, near Boston; Worcester; Plymouth; Rhode Island, near Newport; and Brunswick; many on the plan of that at Stockbridge.

These modest chapels harmonize with the features of our country; whether standing on a plain, embowered among trees, and looking as if they had grown up with them; or nestling at the foot of a hill, under the shadow of its head land, and crowning woods.

No one who has seen one of Mr. Upjohn's interiors, can ever mistake it. Even New England Congregationalists, with their uneducated eye, doating on prim, white-washed walls, and blinding lights from innumerable tiers of windows, exclaim, on entering one of his churches, "How solemn, how like a place of worship!"

Another instance of Mr. Upjohn's happy taste, and genius of adaptation, is his selection of the ROMANESQUE, with its massiveness and simplicity, for the Puritan form of worship. The Church of the Pilgrims, at Brooklyn, was the first structure of the kind in this country; and this style of architecture has since been adopted for similar purposes, in Boston and this city.

Mr. Upjohn's taste has been thought severe. It is one of his canons, to attempt nothing which cannot be done thoroughly. You see in none of his buildings that grievous offence, which meets the eye so often in Boston, stone fronts and brick sides and rears. But within those correct limits, which he prescribes for himself, he discovers uncommon resources, and the power to accomplish very much at a small expense. The writer of this notice speaks from experience and observation, in saying that he believes Mr. Upjohn to be the most economical architect, worthy of the name, to be found among us.

Ecclesiastical Architecture, now that it has taken the right direction, is making rapid strides in our country. Too much praise cannot be given to the Corporation of Trinity Church, for the model of the beautiful and reverent temple which they have furnished to the American public; and which, as a mighty Book outspread in the air, speaks from afar to coming generations

Our countrymen have a genius quick to learn. Their achievements in painting and sculpture are the earnest of their success in architecture, that sister art. But, like the painter and the sculptor, the architect must form his taste by the study of the best models. He must live for years beneath the shadow of the great Cathedrals of Europe; he must be imbued with the sentiments of piety and veneration, out of which spring those noble conceptions of the human mind.

The spirit has been kindled which will not be quenched. There are artists among us who are growing in merit and in fame; who have done well, and will do better. But to Mr. Upjohn belongs the praise of lighting the torch.

The country will be just, and vindicate his name, as the man who introduced into the New World the pure models of ecclesiastical architecture from the Old; and who, by his tact and judgment, secured to the poor, the correct principles and good taste in their religious structures, which have been supposed to be within the reach of the rich alone. S. P. P.

For the Churchman.

A CHRISTMAS THOUGHT,

OR A MATHEMATICAL EVOLUTION OF THE DOCTRINE CONCERNING OUR LORD JESUS CHRIST.

"The WORD was GOD* * * and the WORD was made FLESH"—John 1: 1. 14.

Here are three important terms. GOD, WORD, and FLESH. The first, GOD, is well known. The third, FLESH, is ascertainable. Flesh, in the Scripture use of it, means, sometimes, all animated nature. Gen. 6: 13, "The end of all flesh is come before me." It also means man in his mortal state in almost innumerable instances. It never means a being above man, nor man even, in his spiritual state: "for flesh and blood cannot inherit the kingdom of God." It is also obvious from our text that "to become flesh," is to receive the appearance of human nature and become man, for it is said of one who is described as appearing like a man, who is repeatedly called man, and the son of man. "To be made flesh" therefore is to become man."

Yet God did not become man by any transformation of the divine nature into the human. God cannot cease to be GOD. "A body was prepared for him," and "he took UPON him the seed of Abraham." "God was manifest IN the flesh," and "Christ came in the flesh." These are sufficient to show that God did not cease to be God, or divine, by being "made flesh."

The second term, WORD, I shall not attempt to explain, for two reasons: I shall eliminate it: and in the second place the unknown term is made known by the means of the two known terms with which it is connected by intelligible signs. The ambiguity or obscurity of the term WORD, does not therefore weaken the force of this demonstration; for we get rid of it by exchanging it for a term well known, and which the inspired writer himself has told us is an equivalent. I thus avoid all the difficulty that arises out of the uncertainty as to the meaning of this term, and the theorem is reduced to very simple and intelligible expressions: the WORD was God, and the WORD was made FLESH, or MAN, and the WORD made or become FLESH is called JESUS CHRIST.

I have therefore expressed "was made" by the sign, $+$ and the term "was" in the expression, "The Word was God," by $=$. Let then— $X = G$. $X + F = J\,C$. Therefore, $G + F = J\,C$. But $F = M$. Therefore, $G + M = J\,C$

Or reads fully thus:

The WORD was GOD; the WORD was made FLESH: therefore, GOD was made FLESH. But, FLESH is MAN, or HUMAN NATURE; therefore, GOD was made MAN. But, the WORD made FLESH is JESUS CHRIST; and, the WORD, made FLESH, is GOD, made MAN: therefore, JESUS CHRIST is God, made MAN; or, GOD-MAN, DIVINE-HUMAN. This union is represented as having taken place before the birth of Jesus Christ from Mary. It is no matter, in relation to this argument, what the term WORD means. The term GOD cannot be mistaken or taken in but one sense, since there is but one GOD known to the Scriptures. The term "WAS MADE FLESH," I have proved, means, to become MAN. Now, as G is GOD, and M is Man, and J C is JESUS CHRIST, by the very terms of the theorem, therefore, GOD-MAN is JESUS CHRIST, or JESUS CHRIST is GOD MAN, or a union of the divine and human nature in the one person Jesus Christ. Q. E. D.

SCHOLIA. 1. Now as the theorem, JESUS Christ is GOD-MAN, is proved from the statements of the Bible by a direct and infallible demonstration, it is right and proper to say that Christ is called God-man in the Bible.

11. As Jesus Christ is thus shown to be God-Man, as well as man, it follows that those who do not receive him as God-man, do not, properly speaking, receive him at all, in the Scripture sense.

111. As Jesus Christ is God-Man, he may be called God, though God cannot be called Jesus Christ; for it is not God merely, but God-Man, that is Jesus Christ.

1V. Since the composite contains each of its components in its perfection, and for special purposes may be taken for any one of them and called by its name,—so Jesus Christ may be called God, and have all the divine attributes ascribed to him. For the same reason he may be called man, also, and as such, have all of the human properties ascribed to him.

V. Since $G + M = J\,C$—or GOD made Man is JESUS CHRIST, $J\,C - G = M$, and $J\,C - M = G$—or since, if the human Nature be taken from JESUS CHRIST, he is GOD simply, and if the Divine Nature be taken from JESUS CHRIST, he is mere MAN, it follows that there is no medium or middle ground between the supreme divinity of Jesus Christ, and mere humanity, without a contradiction of the language of the text. Therefore all of those who do not believe that Jesus Christ is truly God, united with man, must believe in the mere simple humanity of Christ and can in no way be said to believe in His divinity, except by a false and deceptive use of language.

VI. But as we do not know whether the term FLESH, or its equivalent, MAN, is a positive or negative quantity, I say that it must be *either* positive or negative and therefore incapable of increase or diminution —Since G is infinite, it is of no consequence to the equation whether M be a positive or negative quantity. Then $G + M = J\,C$. Consequently $G = J\,C$ or JESUS CHRIST is equal to GOD:—though he cannot be called the *same as* GOD because of the connection with Human Nature.

This evolution may be objected to as mathematical in its form. But since mathematics is the perfection of reasoning, this form is a merit rather than otherwise; for if the reasoning is not good, its falsity can the more easily be shown on account of its form; and if it be good, its force will be the more fully appreciated. It is much easier to find fault with the mode of constructing the argument, than to refute its conclusion, without denying the truth of the sacred Text. All the conclusions, stated above, do, inevitably follow from the divine premises—which are a formal and professed enunciation of our Lord Jesus

rist. They are, therefore necessarily included the belief of every one who does, in fact, reive Jesus Christ as set forth in the gospel—and nsequently those who do not receive these nclusions, do not receive Him; for there is no under maxim than that whoever receives a prese, receives all that inevitably follows from it.

W. D. W.

For the Churchman.

THE MAN OF SIN.

NO. III.

Rev. Mr. Editor,—The first thing to be consired by the interpreter of Holy Scripture is, hether there are other passages that refer to e same thing as the one under special considerion. These passages can never be contradicy. This must be acknowledged as a fundaental axiom in interpretation. But by differt modes of narration, by variety of expreson, and by the development of additional feares, and the accumulation of new facts and cumstances, they may elucidate what would herwise be quite dark and unintelligible.

The passage before us (2 Thess. ii. 1—13) is prophecy which relates the occurrence at a riod future to the writer, of an event of great portance to the Christian Church. It is, in bstance, that there will be a great falling away apostacy—that "the man of sin" will be realed, and will oppose and exalt himself above that is called God, or is worshipped—so that will sit in the temple of God, showing himf that he is God. There was something in Paul's time which prevented his manifestan then, and would for some time continue to event it. But the mystery of iniquity which s preparing the way for it was then at work. should come after the manner of Satan's rking, with all sorts of signs and lying wons, and all the "deceivableness of unrightesness." The time when his appearing shall nmence is not definitely fixed by the Apos; only it was not to be in his day. Nor is its ration indicated by any expressions that can made to yield a definite limitation of time. e only thing, therefore, that the passage cons that can assist us materially in fixing the currence to any definite time, is, that his mantation will remain until the second Advent of Lord—"*That day* shall not come except re be a falling away first"—and "the Lord ll consume him with the Spirit of His mouth, destroy him with the brightness of His com." These facts, as I conceive, fix the fulfilt of this prophecy to the latest stages of the istian Dispensation. With this conclusion uide us, let us look at other passages.

n Matthew, 24th chapter, we read that the ciples asked our Lord privately, on the Mount Olives, "What shall be the sign of thy com, and of the end of the world?" These rds I consider sufficient to warrant us in ing our Lord's reply into consideration here. is common to suppose that some of the s mentioned on that occasion refer to the dection of Jerusalem. But some of them, at t, refer to what is to occur at a much later iod. He says, "And many false prophets ll arise, and shall deceive many, and because uity shall abound the love of many shall cold"—"The Gospel shall be preached in the world for a witness to all nations." And n again there is another prediction of false ist and false prophets, that shall show great s and wonders, as it is said "the man of shall do.

might say many things by way of explainthese predictions, but omit them here, mereemarking, that in all probability the passages ch I have quoted and referred to, relate to latest object contemplated in the prophecy; other remarks I shall reserve for the pre.

n 1st Tim. iv. 14, St. Paul says that the Spiays expressly that in the latter [last 'υστεροις] es some shall depart from the faith, giving d to seducing spirits and doctrines of devils, aking lies in hypocrisy, having their connces seared with a hot iron," &c. &c. The laration in this connection, "*forbidding to ry*," has doubtless sufficed to prevent many looking further for the fulfilment of this phecy than the Church of Rome. But Rome hibits marriage only to her priests; and n the mind has been freed from a disposition pply every thing of evil which the Scrips contain, to that corrupt though much sed branch of the Church, there will be ing else seen in the passage to suggest or ant the application. Some of the modern s forbid to marry altogether, e. g. the Sha

is worthy of special note that the same deption of the coming of this event is given as in 2 Thess. ii. 3, "*a departing from the* ," "*a falling away*" ('αποστασια, and 'αποσται.

the 3d chapter of the 2d Epistle to the person, St. Paul reminds Timothy again, t in the last days ('εσχαταις) perilous times ld come," &c. &c., describing the character e times. In the 4th chapter he again says, e time will come when they will not endure d doctrine, but after their own lusts [pleashall they heap to themselves teachers, havtching ears," &c. &c. I suppose that no inity can well apply this to the Roman ch; for thus the fault, be it what it may, is hat "*they*" [the people] did so and so, but their rulers did it. The passage must therer refer to some more popular movement, in h "the" [the people] undertake to do what has not left to their discretion or author-

ese passages from St. Paul contain intimamore or less definite, that they were ind to apply expressly to the last ages of the tian Church. The following from St. (2 Peter ii. 1) though it contains no such ation, I shall, nevertheless, class with , not, however, because I suppose it applies sively to that age, but because of its coince with them in its general tenor. "But were false prophets also among the people, n there shall be false teachers among you, privily shall bring in damnable heresies," c. The similarity of description between nd the preceding quotations is very striking d.

ow pass to a quotation from St. John (1st le ii. 18, &c.) The Apostle alludes to the al expectation of antichrist—who, as I e, is almost, if not quite universally idenwith "the man of sin" of St. Paul, and hat in his day there were many antichrists. lso says (iv. 3) that the very antichrist hould come, was already even then in the . And in two places (ii. 19, and iv. 3) he ins what the antichrist was. It was heresy hism, or both combined, contradicting, as it he doctrine of the Church, which is Christ r. xii. 12) or His Body, (Eph. i. 23, Col. i. 4,) and separating from it, as though Christ ot come in the flesh, and left the Church as ystical Body.

is now, as I think, extremely probable that se passages relate, more or less, directly same thing; they agree in their designaof time, in so far as they have any. They also in the general description of the foretold. They all describe in terms, or in a great apostacy that is to occur in "the times," "*the last days*," before "*the come the end of the world.*" And besides this ot know of any similar event that is foreoccur at that time. No two great aposso far as I know, are predicted.

nit all allusion to the Revelations, for many , but chiefly from an entire want of confiin my own ability, or in that of any one o give a satisfactory interpretation to that se interpreters who consider the Pope to be "the man of sin," and "the antichrist," are quite fond of considering the prediction of "*the little horn*" (Dan. vii. 8) as referring to the same thing. But with all my zeal to do the world good Protestant service, I cannot agree with them. The description itself does not agree with any fair view of the Papacy.

It seems to me extremely unlikely that, at that time and under the circumstances, a revelation should have been given to Daniel of what should not occur for centuries, and in which he could have no interest but of the most general character. Daniel prophesied during the Babylonish Captivity, when that and the fate of his kinsmen and nation were the great and absorbing topics.

Poole (*Annota. in loc.*) says of "*the little horn*," (Dan. vii. 20,) "this *is wont* to be interpreted of Antiochus, [Epiphanes,] and the persecuting Emperors because it agrees well with them." Poole was a Presbyterian.

Again. If "the little horn," or "the other horn that came up after the ten and destroyed three of them," is to be understood of the Pope, it cannot be in his capacity as Bishop of Rome, and an ecclesiastic, but in his capacity of a temporal prince and governor of the Church States; for in this capacity alone did he "pluck up three of the first horns," or kingdoms, by the roots, viz. the *Heruli*, the *Ostrogoths*, and the *Lombards*. They were not bishops or ecclesiastics at all, and *in that capacity* they neither preceded the Pope, nor did he uproot them. It is evident, therefore, that in the capacity in which the Bishop of Rome is the eleventh horn, if he is so at all, he cannot fulfil the other parts of the prediction—"he made war against the saints, and prevailed against them, until the Ancient of days came."—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time."—"This he did," says *W. Lowth*, "by advancing his own authority above that of God's, and in derogation of His laws." Precisely; and if this meets the force of the words here, it certainly can in 2d Thess. ii. 4, and is still more descriptive of the modern popular Protestantism than of the Pope, as I hope more fully to show hereafter.

St. Cyril, of Jerusalem, says of this vision of Daniel, "And that this (fourth) kingdom is that of the Romans, has been the tradition of the Church's interpreters. For as the first kingdom which became renowned was that of the Assyrians, and the second that of the Medes and Persians together, and after these that of the Macedonians was the third, so the fourth kingdom now is that of the Romans." The rest of St. Cyril's interpretation is worthy of special note. He cites and follows the LHH. instead of the Hebrew (or rather Chaldee, for that is the original language in this part of the book) "*he* (that is, the other king, 'the little horn,') "*shall surpass in wickedness all who were before him*," (he says not only the ten, but also all who were before him,) "*and he shall subdue three kings*," (manifestly out of the ten, but it is plain, that, having subdued three, he will be the eighth king,) "*and he shall speak great words against the Most High*." A BLASPHEMER IS HE, AND AN OUTRAGEOUS PERSON, NOT INHERITING HIS KINGDOM FROM HIS FATHERS, BUT USURPING POWER BY MEANS OF SORCERY." Such, in Cyril's estimation, is "*the little horn*." He seems also, by his enumeration, to identify the little horn with the eighth king in Rev. xvii. 11.

But once more. In order to make this prophesy sufficiently accommodating they must dispose of a chronological difficulty. It is said "they," (that is, the saints *or* the times and laws—for the verb is Ithpeel, third person plural mose, and therefore may refer to either noun, as nominative, they both being mose, also,) "they shall be given into his hand until a time and times and the dividing of time." Cyril, whom I have already cited, himself of Jewish descent, though born of Christian parents, and a Christian Bishop, says that "*a time*" is one year, in which his coming shall have increase; "*the times*" are the remaining two years of iniquity which make up the sum of the remaining three years, and the "*dividing of time*' is the six months." I take it on this point we can have no better authority than Cyril. He was born and educated when and where he would be most likely to know, and testifies here only to the meaning of a word or mode of expression. And if his authority be allowed, it upsets the modern ultra protestant theory altogether by limiting the Pope's reign to three years and a half, instead of 1260 as they make it by their mode of interpretation.

The attempt to make a day to stand for a year would seem to me to be ridiculous, if it were not worse. It is as though God had designed a mode of expression for the purpose of keeping His counsels secret, but that certain modern wiseacres had grown too shrewd for Him and discovered His secret.

I cannot then apply this prophecy of Daniel to the Pope, or to any thing that is to occur in the later ages of the Christian Church. The argument in favor of this application so far as I can well understand is something as follows: These passages were designed to describe something that is awfully hateful—we hate the Pope—therefore it must be the Pope that is meant. *Non sequitur.*

But I must pause reserving the comparative consideration of the passages in the New Testament, to assist in the exegesis of 2 Thess. ii. 1–3, to my next number.

CONTRIBUTOR.

For the Churchman.

SHIMEALL'S END OF THE WORLD.

Rev. Mr. Editor,—The importance of this subject may well command the attention of every one of your readers. Mr. Miller, it is well known, has proved rather unfortunate in his vaticinations, and, I understand, has arrived at the conclusion that the world will come to an end—when it does! But it is not known generally that the grand secret has been discovered, and that by a clergyman of the Protestant Episcopal Church to its great and lasting honor. It is time modest merit should have its due.

The Book in which this wondrous mystery is disclosed, is entitled "AGE OF THE WORLD, as founded on the Sacred Records, Historic and Prophetic, and the 'SIGNS OF THE TIMES,' viewed in the aspect of premonitions of the speedy establishment on Earth of the MILLENIAL STATE, by the second, Personal, Pre-Millenial Advent of Christ; with an Introductory Essay, vindicating the claims of Sacred Chronology against the cavils of the Atheist, Antiquarian and Infidel: originally delivered in three Lectures, at the Apollo Rooms, Broadway, New York, on the Sunday evenings of December 26th, 1841, and January 2d and 23d, 1842. PUBLISHED BY REQUEST. [?] By the Rev. R. C. SHIMEALL, a Presbyter of the Protestant Episcopal Church in the Diocese of New York, Author of Scriptural Ecclesiastical Charts, Watts' Scrip. Hist. enlarged, Treatise on Prayer, &c. [!!!] New York:—Swords, Stanford & Co, 152 Broadway. 1842." pp 364. Doubtless my readers will be as tired of reading this tremendous title-page as I am of writing it; but I have given the whole of it for curiosity's sake.

The book is very extensive in its scope as appears from an address "to the Reader" which declares, "This volume enters upon and canvasses *every* question *at all* connected with the all-exciting and frequently agitated subject of SCRIPTURE CHRONOLOGY, Historic and Prophetic, the conclusion to which it conducts the reader in opposition to that of a cotemporary writer, Mr. Wm. Miller, (who makes A. D. 1843 as the termination of the 6000th year of the world,) is that it places the great day of crisis at 1847 and the end of the 6000th year at 1868."

Let us now see more fully what this conclusion is to which

> "The venerable seer whose skill divine
> Knows what the fates design,"
> *Potter's Æschylus.*

arrives. We may find it on page 222, laid down by the help of a "golden chain of measurement" and a "scriptural chronometer."

From - - - - - -	1868
Deduct - - - - - -	1842
Which leaves - - - - - -	26

In 26 short years, therefore, if the above prophetic numbers can be demonstrated to have their support in scripture, that blessed period, the consummation of the devout believer's faith and hope will have arrived, when He who is the "Alpha and Omega" from His high and holy throne will proclaim "BEHOLD, I MAKE ALL THINGS NEW."

But these prophetic numbers if viewed in their relation to the events with which they stand connected, *past, present and future*, all conspire to admonish us "upon whom the ends of the world are come," that THE GREAT DAY OF CHRIST, both to the Church and to the world, is just at hand."—No—we are not to calculate upon 26 years additional probation under the present exciting economy of the gospel. Look to 1847! May Heaven prepare us all to meet undismayed the *terrors*; and to share triumphantly in the *glories* of "THAT DAY."

> "What may this mean? Along the skies
> Why do these dreadful portents roll?
> Visions of terror, spare my aching eyes,
> Nor shake my sad presaging soul."
> *Potter's Æschylus.*

The equally learned and amiable author "asks but a single admission" in order to demonstrate the "immutable accuracy" and certainty of his positions, viz: that the year 1842 was actually the 1842d year from our Lord's nativity. Some people more learned than generous may find this a hard matter. Dr. Jarvis makes the true date of the nativity *six* years earlier than the vulgar era, so that the year 1847 according to Mr. Shimeall was the year 1841 according to him. Many other chronologists calculate the difference at *four* years, so that Mr. S's 1847 was the year 1843; and if his other calculations are correct, the GREAT DAY OF CRISIS and the coming of Anti-Christ should have happened in one of those years.—Now it is remarkable that these lectures were first delivered on December 26, 1841; and that St. Jude's Church was established in 1843. The book too seems to have been published on the 1st April, 1842, a very suitable day for the purpose. But I am disposed to be generous, and should not think of putting Dr. Jarvis, or Scaliger, or Usher, in comparison with Mr. Shimeall, and therefore freely *admit* that this is the year 1847, and that our author tells us to *look to it*.

He complains bitterly of ministerial neglect—(p. 315.) "In this great city which counts its hundreds of Christian Churches, [?] planted in the midst of a population of hundreds of thousands, there is not *one voice* regularly raised from Sunday to Sunday to sound the alarm of the rapidly approaching pre-millenial advent of the Lord Jesus," viz: in the year 1847 aforesaid.—What a comfort we now have St. Jude's.

He denounces the "undeviating extortion of the landlord," and prophecies "incendiarism and political revolution"—p. 319. When it is found inconvenient to pay one's rent, a very clear knowledge of the doctrine of *meum and tuum* is obtained.

The appearances of the "Northern Lights" is gravely cited as one of the "Signs of the Times"—p. 348.

Amid these terrors Mr. S. finds room for the poetic and romantic, and we have on p. 133 an exquisite description of "Eve, wrapped in the extacies peculiar to her refined sensibilities"—"a bed of roses," &c.

And now my readers will ask—But what is to be done this year? I answer in the words of my author, p. 353, "The year of our Lord 1847 is the period when the *sanctuary shall be cleansed*, and Daniel's vision of *Jewish desolation* be accomplished in the "last end of the indignation." This, however, can only be effected, first, by the *ingathering of the Jews to their own land*, and secondly, *by the destruction of their Great Desolator, the* LAST ANTICHRIST, who with his *Armageddon* army, upon their restoration, will once more go up against Jerusalem to battle. Then also, the approaching extinction of the *Turkish Empire*, with the approaching doom of *mystic Babylon*, connected *as are both these events* with the war of Armageddon, now in actual course of preparation on the part both of kings and people, under the influence of the three frog spirits of the False Prophet of Rev. xvii. 13, ALL transpire under the SIXTH VIAL. And as already stated, as the extinction of the *former* directly opens the way for the destruction of the *latter*, all these tremendously important events take place about the same point of time, viz: A. D. 1847."

It is obvious from these data that very important intelligence may be looked for in the course of the ensuing summer; and we shall be much indebted to the new steam-packet lines which are forming, for the transmission of full and frequent information. It is probable that special correspondents will be sent by our enterprising editors to the expected seat of war, and that the plans of Armageddon which have been hitherto kept so profoundly secret will develope themselves by the next arrival from England. In fact I believe the three frog spirits are now at work in this city.

It is needless to say that I envy the feelings of the eminent author. Joy, peace, long-suffering, meekness and gentleness must be the in-dwellers of his bosom. With affections weaned from all sublunary cares and especially from the attainment of "filthy lucre," he looks in quiet faith for the accomplishment of these predictions, each word a blessing, and each sigh a prayer. How soothing and celestial must be the interview of such a man with his parishioners—the very quintessence of CHARITY.

For the Churchman.

CHINA.

Mr. Editor,—The evils of sectarianism in and out of the Church, are illustrated by the Missionary operations in China. The Roman branch of the Church has long had her Missionaries in China, and at one time, it is well known, but for dissentions within her own borders, had succeeded in converting the whole empire. The next attempt was made by Baptist Missionaries from England. These studied the language, and patronised by the British and American Bible Societies, have made and circulated "Baptist Bibles."

Then comes a few clergymen of the English Church as Chaplains to the British residents. These find out the deception of the translators, and expose it. In an ill-fated hour, our branch of the Church thinks it has a call to send, and does send, a Bishop to China. The Church of England intend sending another—Dissenters of almost every kind, Presbyterian, Dutch, Methodist, &c. have sent their Missionaries. Last of all, we read in the papers of last week, the Saturday Baptists!!! have sent out two Missionaries with their wives, to convert the Chinese. Now suppose a seriously-minded Chinese, were disposed to listen to the Gospel— One Missionary tells him he must submit to the Bishop of Rome and receive one version of the scriptures; another that he must be subject to the Arch-Bishop of Canterbury, or to the Church in the U. States; that he must reject the Bible which has been heretofore given him by Baptist Missionaries, for it is a cheat! One tell him, children are to be made Members of the Church, and the other that they are not, and cannot be made such. One, that *Sunday* is to be observed as a day of rest and for religious worship, and the other that *Saturday* is the day most acceptable to the Almighty. To what conclusion must our enquirer arrive? How small the prospect of the conversion of the heathen, until the GREAT CHURCH in the world is united. Then Schism and sectarianism would do but little harm—The One Church would pervade the world.

J.

For the Churchman.

Mr. Editor,—I cannot but think that Episcopacy is gaining ground, and assuming its proper position; and that feeling is strengthened into certainty by the constant cry about "Romanism" among the papers of the various sects, antagonist to our Liturgy and Form of Faith. It generally happens that those who are most hurt cry out the loudest. Impulse can never penetrate beyond the mere surface, and it must ever follow that those who secure the faith through the reason, retain the firmest hold. I rejoice most truly that it is so, because therein must human nature be elevated to its proper standard, and assume its proudest attitude; showing its conviction that Faith is the Christian's goal, and Humility his guide. We have only to be true to ourselves; let our enemies hurl what abuse they think fit, to treat it with scornful silence, feeling that as the disciples of our Lord were the objects of attack, we cannot expect to do better. Persevere in doing good—aid our distressed brethren as far as the abundance of our means will go, and bear in mind that economy without meanness is a Christian grace, inasmuch as it leaves us wherewith of our superfluities we may give comfort to those in need.

Yours respectfully, B. CARACORTA.

Jan. 11. 1847.

The Churchman.

NEW-YORK, SATURDAY, JAN. 23, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

A correspondent of the Presbyterian writes to its editor as follows:

> The great error of the church in every branch of her organization, appears to me to be, a proneness to concession, and I think I may, with all the force of a received truth in ecclesiastical history say, that she has never made a concession which has not been more or less downward in its tendency.
>
> Our church, distinctive in her doctrines and polity, maintaining the whole scriptural system in its entireness and integrity, is looked down upon by the mere worldling, who dislikes its homethrusting truths as too rigid, and her sons as narrow minded and bigoted, and is hence oftenest called upon to make concession, and the call has been alas too often responded to, resulting, as in the nature of the case it ever must, in creating new demands, and mediately or immediately greater dissatisfaction.
>
> The question between the church and the world is, not how much of the error of the latter, the former may receive, and still maintain her character in an *outside* distinctiveness and half made up integrity. It is simply this. Is a given course or proposition right in God's sight, that is, can we by the light of nature and revelation, when that light is directed by the distinguishing grace of God, say that the given case is clearly right or clearly wrong? If it is the one or the other—and it must be one—there is no middle ground on which truth and error may repose in concert.

To which the editor thus responds:

> DISTINCTIVE PRESBYTERIANISM.—Although our correspondent S. A. B, may over-estimate the manner in which we have referred to this subject, he does not over-estimate the importance of the subject itself. He undoubtedly speaks the sentiments of a large body in the Church, yet we fear not of all. Many good men have been so far led astray by the spirit of the times, as to be almost afraid to let it be known that they hold distinctive views on doctrine and church polity. It requires some little courage to encounter the sneers of those, who, from interested motives, are accustomed so to magnify Christianity as to render all its outlines, indistinct, and who profess abhorrence for the narrow minded bigotry, as they are pleased to term it, which looks at the system as a "body fitly framed together" in all the niceness of its proportions and beauty of its symmetry. The longer we live, the more firmly are we persuaded that no one doctrine of the Calvinistic system can be waived or compromised, without endangering the whole system. Each part is necessary to the whole. It is of the nature of truth to be consistent. The power of the chain is destroyed by the loss of a single link. It is therefore asking too much, for the sake of seeming fellowship, that we should be called upon to conceal any one doctrine which God has made to occupy its place in that glorious scheme of life and salvation which he has revealed.

It is gratifying to a parent to hear from his children a confession, however tardy, of the wisdom of the maxims by which he sought to restrain their youthful frowardness; and such a confession the Church has from the Presbyterian, though not quite so direct and ingenuous as could be desired. No sooner had the Church shaken off the Papal usurpation and reformed her liturgy than the Presbyterians, then in the hey-day of youthful blood, began to rail at the commemoration of the faithful departed, and other primitive customs, as no better than "tolerable fooleries;" and the Church, like an indulgent mother, conceded to their clamor, and struck them from her Prayer Book. These concessions whetted the appetite for more; the Presbyterians became noisy and turbulent, and demanded that the cross in baptism, and other innocent usages, should be discontinued, that the surplice and other vestments should be abolished, and that the XXXIX Articles should be made Calvinistic. This was a little too much; and the Church refused to make the required concessions. But the refusal came too late; the "great error" had been committed, and the "downward tendency" commenced; the Presbyterians who had waxed wanton on concessions, were exasperated by the refusal, and plotted the destruction of the Church. They succeeded beyond not only their expectations but their wishes; and anarchy succeeded. When the Church was restored, she naturally enough turned a deaf ear to the clamors for concession, and seeing that her indulgence had been abused, took back much that she had before granted. The Presbyterians complained sadly of the oppression of tender consciences, forsook their hard-hearted mother, and made a church for themselves. And now who so happy as the Presbyterians? Without a hierarchy, without a liturgy, and without a visible worship, with nothing but a "scriptural discipline," and a most consistent scheme of doctrine, who could anticipate a demand for concession where apparently there was nothing to concede? But so it fell out, that they who left the Church began to wrangle among themselves; the laymen who were at first pleased to be made ruling elders begin to think that they ought as well to be preaching elders, and many who were willing enough to believe that true doctrine is always consistent began to see that all consistent doctrine is not necessarily true. In fine, the Calvinistic Discipline and the Calvinistic system of doctrine found enemies in the Calvinistic family; and thus the Presbyterians, after having fondled the children of their brains, began to quarrel with the children of their bodies. The latter, some of them at least, became refractory; but the mother, who became such after a law and fashion of her own, and is a church in the same sense that she is a mother, gravely points to "ecclesiastical history," and declares that "the great error of THE Church (*so!*) has been a proneness to concession," and that THE Church "has never made a concession which has not been more or less downward in its tendency." Verily *Wisdom is justified of all her children.*

But let us hear the editor again:

> We have said, with due deliberation, that interested motives actuated those who are the loudest declaimers against sectarianism, and the most enthusiastic applauders of charity. They have an interest in lowering a high standard, because they can lay no claim to a high standard themselves. We do not say this is universally the case; some are really beguiled by the seeming loveliness of the object presented to them; but very many others are influenced by strong dislike to rigid doctrine, and aim to bring it into discredit. They, with great promptness, are willing to sacrifice the truth, in which they do not believe; but they cling tenaciously to their errors. If the Unitarian, Universalist or the Arminian, will sacrifice their errors, we shall be zealous for a union with them all; but if the union depends on our giving up the truth which they deny, we must unhesitatingly refuse.

Now this is rather unkind in the Presbyterians, to charge their more fractious brethren, some with bad motives, and others with aversion to sound doctrine. It is not the wicked tempers of the children, but the false premises of the parent that have opened the door for Unitarians, Universalists, Arminians, Anabaptists, Quakers, &c. While the Presbyterians were yet in the Church, the good Archbishop Sanderson did not charge them with bad motives and hatred of truth, but he calmly pointed out to them their errors, and the evil consequences that would necessarily flow from them. Perhaps the Presbyterians of this day would like to have the Archbishop's address to their forefathers. "I beseech them to consider," he says, "what scandal is given, and what advantage to the *Anabaptists, Familists, Quakers*, and the whole crew of our modern sectaries, by what other name or title soever they are called or distinguished. When this gap [what command have you in Scripture, or what example for this or that?] was once opened *Una Eurusque Notusque*; it was like the opening of Pandora's box, or the Trojan horse. As if all had been let loose, swarms of sectaries of all sorts broke in, and (as the frogs and locusts of Egypt) overspread the face of the land. Nor so only; but (as often it happeneth) these young striplings soon outstript their leaders, and that upon their own ground; leaving *them* many parasangs behind them, who had first showed them the way, and made entrance for them. For as those said to others, What command or example have you for kneeling at the communion? for wearing a surplice, &c? for lord bishops? for a penned liturgie? for keeping Holy Days, &c.—and there stopped: so these to them; where are your Lay-Presbyters, your Classes, &c. to be found in Scripture? Where your steeple-houses, your National Church?—your tithes and mortuaries?—your infant-sprinklings? Nay, where your metre-psalms? Your two sacraments? Your observing a weekly sabbath? (for so far I find they are gone, *already*; and how much farther they will hereafter go, for *erranti nullus terminus*, GOD only knoweth;) show us, say they, a command or example for them in Scripture.

> Fugerunt trepidi vera et manifesta loquentem
> Stoicidæ.

Thus do these pay them home in their own metal; and how the pay can be honestly refused, till they order their mintage better, I yet understand not. If any of them shall say with him in the Satyrst—

> . . hæc ego nunquam
> Mandavi (dices olim) nec talia suasi;

[The time will come when you will say, I never imposed these commands, nor advised them.]

The reply is ready in the next verse there—

> Mentis causa malæ tamen est, et origo penes te.

[The cause of the froward temper, and the source of the mischief lies with yourself.]

I doubt not that those that made a stand sooner, are highly displeased with those that rush on headlong and adventured farther; yea, and it may be declaim against them with some vehemency both in the pulpit and the press. But truly no great reason, if they lent them their premises, to fall out with them about the conclusion. The master in the fable did not well to beat his maid for serving him with *thin milk*, when it was his *own cow* that gave it. For why should he that *giveth* another scandal, be angry with him for *taking* it? Or he that helpeth to set it on tumbling down the hill, blame the stone if it tumble on still, *ex virtute impressa*, and do not stop just where he would have it? So mischievous a thing is it, as Aristotle often observeth, το μη καλως λαξειν τας πρωτας αρχας—not to lay the foundation on a firm bottom at the first. It had been best, if this had been looked to sooner and from the beginning; but better than not at all if it would be well considered yet, and some remedy thought on to help it as much as may be, before it grows past all hope of recovery."

But we must treat our readers to one more extract from the Presbyterian:

> The schism which occurred in the Presbyt'n Church in Kentucky, and which resulted in the organization of the Cumberland Presbyterians, has become a matter of history. The pretences of the Separatists were zeal for the glory of God, and a more extended charity for man. Many were seduced by them; but, as the result showed, their great difficulty was their dislike to Calvinism. They pretended to cast away all creeds as enslaving, and yet they adopted an unsound one, and used their zealous endeavours to propagate it. Their reply to certain queries proposed by a Commitee of the General Assembly, appointed for the purpose, and which is to be found in the Minutes of that body for 1805, is not without its uses. It may at least serve to show that just in proportion as they renounced the doctrines of the Presbyterian Church, they multiplied their professions of universal charity. Thus they endeavored to cover up their delinquencies. They had charity for all except the sound body from which they had separated. But we will give a brief extract in their own words as these minutes are accessible but to a few. "When we withdrew," they say, "we considered ourselves freed from all creeds but the Bible; and since that time, by constant application to it, we are led further from the idea of adopting creeds and confessions as standards, than we were at first. We feel ourselves citizens of the world; God our common father; all men our brethren by nature, and all Christians our brethren in Christ. This principle of universal love to Christians gains ground in our hearts in proportion as we get clear of particular attachments to party. We therefore cannot put ourselves in a situation which would check the growth of so benign a temper, and make us fight under a party standard." Although these men had just denied the faith, rent the Church, and set up a party standard, yet, with this high sounding language, they attempted to beguile the public, and said to the Assembly, "Let us pray for more of the uniting, cementing spirit, and treat differences in lesser matters with Christian charity." They were ready for a reunion, but only on the terms, that the whole Church should give up its creed and descend to their level. Thus it was upwards of forty years ago in our own Church; let the Church now, as then, stand up for the maintenance and defence of its precious distinctive doctrines.

Change the name, says the poet, and take the story to yourself. The schism which occurred in the Church in England, and which resulted in the organization of the English Presbyterians, has become matter of history. The pretences of the Separatists were zeal for the glory of GOD, and a more extended charity for man. Many were seduced by them; but as the result showed, their great difficulty was their dislike to the Church. They attempted to cast away the ancient creeds as enslaving, and yet they adopted an unsound one, and used their zealous endeavors to propagate it. Their reply to certain queries proposed at the Hampton and Savoy Conferences, which may be found in Collier, &c. proves their utter inability to sustain their objections to the doctrine, discipline, and worship of the Church, on grounds of reason, Scripture and antiquity. It serves, moreover, to show that just in proportion as they renounced the doctrines and usages of the Church, they multiplied their professions of universal charity. Thus they endeavored to cover up their delinquencies. They had charity for all except the sound body from which they had separated. But we will give a brief extract from the Epistle prefixed to the Supplication to Parliament, as such records are accessible to few; "The practices of the adversaries, I mean of our Bishops, show manifestly, that these relics of cursed Babylon, which they maintain among us, must needs go away with a noise, as the rest was overbrown. They will not yield to the truth, however it hath gotten the upper hand of them. The Lord must use violence to throw them out as he did against the caterpillars their forefathers. Rev. xviii. 19."—Although these men were undermining the Church with art and violence, yet at the same time they were full of professions that their only weapons were "sighs and tears," and could mix threats even with their prayers. Thus they had before said in the preface to their famous Admonition, "Let us with more earnest prayer than we are wont, earnestly recommend it to God's blessing; and namely that it will please Him by His Spirit to lighten the heart of our most gracious Sovereign, and the rest in authority, to the benefit of His *small flock*, and the overthrow of their proud enemies, that godliness may by them proceed in peace." And by those "proud enemies," they say soon after, "we mean the *archbishops, bishops*," &c. "whose kingdom," they add, "must down." They were ready enough for a reunion in "godliness and peace," but only on the terms that the Church should be overthrown and brought down to their level. Men that breed such cows must, as Sanderson says, expect thin milk. Thus it was upwards of two hundred years ago; and how it was before may be learned from honest Heylyn, who concludes the 9th chapter of the 1st book of his "History of the Presbyterians," in words with which we suppose we shall never be forgiven for concluding this article; "And so we have the true beginning of the Genevian Discipline, begotten in rebellion, born in sedition, and nursed up by faction."

A Discourse on the difference between the Church and Dissent, by the Rev. Evan M. Johnson, is the best thing which we have received for a long time from the press of Stanford & Swords. Like the former productions of its author it declares the truth without fear or favor, and with that plainness which leaves no doubt as to his meaning:

Having stated that by the Church is meant all those organizations throughout the world which have apostolical succession through lawful bishops, and who retain the faith of the Bible as explained by its great Creeds and Councils before the separation of the East and West, the author gives the following very intelligible notion of Dissent and Dissenters:

"By the term Dissent, you are to understand in this discourse, more than the word implies as commonly used. In those countries where there is a religion established by law, all who do not conform to it are called Dissenters. In Scotland and Holland the Presbyterian is the established religion. *In this sense* the Presbyterians are not Dissenters. Neither in this sense can the name of Dissenter be given to any class of religionists in this country. Since the establishment of the Church through all ages, some have separated from its communion; some have denied the faith and resisted its authority. These, at times, have been very numerous: they have become organized societies, have called themselves Churches—some have even claimed to be the true Church, and declared that the old had become extinct—all those have *dissented* from the Church. Those who are connected with such organizations are Dissenters, no matter when the withdrawal or separation from the great Church took place, five or five hundred years ago."

Between the Church and Dissenters Mr. Johnson thinks that there is a radical and irreconcilable difference, and he instances two points in particular in which this difference is shown; 1. as to the estimation of the Holy Scriptures; and 2. as to the nature and office of the Christian Priesthood. On the first point the Churchman believes that in the Holy Scriptures, "God hath revealed his mind and will; and that in the New Testament, he hath specially revealed his purpose and plan of saving from eternal condemnation hereafter, those who comply with his offers of mercy: they believe, that after the establishment and spread of the Church to a great extent, the divine books composing the New Testament, written by those who were inspired by the Holy Spirit, were sent abroad into these Churches to do the work intended to be done by them. They were given to the Church for keeping, to be the grand charter of her rights and privileges, as well as the guide for her faith, and the authority for her discipline; under the infallible guidance of the Holy Spirit promised to the Church, these sacred writings, as well as the Scriptures of the Old Testament, have been kept and preserved: all attempts to pass off as genuine, counterfeit and spurious gospels or writings, have failed, because the Church has exercised her authority as keeper of Holy Writ."

On the other hand the Dissenter believes "that the Holy Scriptures were given, and are given, to indivi duals as such, for their direction and guidance—that each individual must read for himself, or obtain knowledge of what doctrines these Scriptures teach, and what they require, in the best way he can; this involves, necessarily, the doctrine, that every one has this ability. True, each may, or may not, use the history and tradition of the Church as aids—this he may do, or not, as he likes. Some go to the full length, and believe in what is called, 'the unlimited right of private judgment in the interpretation of Scripture,' that is, no creed, or formula of faith is of any binding force upon a single individual, unless *he thinks* that it is contained in Scripture, and this point he has first to examine, and settle, and determine, and to believe accordingly."

In regard to the second point the Churchman believes that "the great Founder and Head, when He established His Church, gave to it the means effectually to accomplish this great object. He gave it a ministry empowered *to act* in His name: to work miracles, to show the validity of their commission—which power was continued as long as was necessary, and may be revived when need shall be; to preach His gospel and administer His sacraments. He promised to be with this ministry to the end of the world. He is with that ministry; if any of them preach the word with power, it is because He it is who speaks by them; when grace is conferred in the Holy and Life-giving Sacraments, it is He who confers it; He is thus with His Church and its ministry now, as truly as He ever was; this same ministry the Church has, through apostolical succession of undoubted authenticity. The true consistent Catholic believes that it is the duty of every one to belong to this visible Church, and to no other organization in its stead called a Church, be its pretensions what they may."

On the other hand among Dissenters: "Since Luther's time, his doctrine of an invisible Church, made up of all those who sincerely believe certain doctrines and who live religious lives, has been most generally believed. Many indeed deny that a visible Church exists. Among Dissenters, or rather the greater portion of them, the ministry is not considered as of divine appointment, but as an useful and expedient institution, upon which those enter who think they have a divine call specially addressed to them. The two Sacraments which these profess to administer are believed to be emblems or figurative representations, the one, of an exclusively spiritual birth, the other, of the crucifixion of the Saviour on the Cross; and to be useful, as they excite in the recipients gratitude and love. I have known of no Dissenters who believe that they are channels of grace, because Christ is in them by His Holy Spirit.

"It is not believed to be essential, in order to become a member of this invisible Church that a person be a member of the visible Church; but rather that he should be persuaded that he has been individually called and enlightened, and his heart renewed by the direct agency of the Holy Spirit: this having taken place, he is made a member of their Church, whether he be baptized or not; if he think it best to be baptized, it is only an outward profession before men that he has been made a Christian before. These are two distinct systems, indeed two religions."

These are plain statements which every body can understand, and they are illustrated by a reference to facts and occurrences which are familiar to all, and many of which are passing before our eyes. We wish

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* Liturgiæ Brittan
† Wheatly on Com
‡ Collier's Church

there were more among us who would speak out in this downright and intelligible way, and with the same freedom from that strained sentiment and elaborate diction which pass with many for fine writing. In the notes, even more than in the text, we find the same point and directness. Thus p. 6:

"I am well aware that the Church in England is charged, both by the Roman Church and by Dissenters from her own body, with having set up a new Church at the time of her rejection of the Bishop of Rome's usurped authority. A study of the history of that time will show that this was not the fact—she retained the apostolical ministry, the Catholic faith, and the true sacraments. It is true, distinguished individuals adopted some of the heresies of Luther and Calvin, and succeeded in introducing into the articles of religion some *ambiguous expressions*, which they thought would justify her members in believing them; but, as a Church, she has yet retained the great essentials of the Catholic faith. As a Church, she has never withdrawn from the unity of the Catholic Church, nor has she been ejected from that unity by any of the eastern Churches."

And the following presents an argument which those most concerned in it will find it difficult to answer:—

"It is frequently the case that bishops of the Church, who avow that the difference between 'our' Church and other Churches is non-essential, send missionaries of the like opinion, within the limits of congregations belonging to other evangelical denominations, to establish 'our' Church, by drawing away from their pastors those who are living in quietness and peace. Such have often succeeded in making divisions, and sometimes in breaking up what they admit to be Churches, having a valid ministry and sacraments. This is totally unjustifiable; such are guilty of stirring up contention and making needless divisions, if their own views of the Church be correct. Dissenters are more consistent; when they go where the Roman Church is, they tell the people they are idolaters, their pastors are deceivers, and that they all are hastening to perdition; when they go where the Anglican Church is, they tell the people they are formalists, depending on the efficacy of sacraments and other soul-destroying doctrines; they are more consistent than their brethren of the 'Episcopal denomination.'"

In conclusion, we beg to thank the author for what we consider an acceptable service to the Church, and to commend the discourse to our readers.

We take very great pleasure in laying before our readers the annexed letter, which we do with the kind permission of both the Rev. gentlemen whose names are connected with it. The propriety of the custom advocated, and its sanction from ancient usage, will hardly be questioned; while the strong argument here brought out, in favor of rubrical conformity, effectually shields the clergy who adopt it from the charge of irregularity, or disregard to the Church's provisions. All may not acknowledge the argument to be conclusive; but all must admit that it is an appeal, by fair and manly argument, to the rubrics; and that therefore the adoption of the custom indicates no wish to evade or go beyond the rubrics, but on the contrary a determination to comply with them in the spirit and the letter:

To the Rev. William Berrian, D. D., *Rector of Trinity Church, New York*—

Rev. and Dear Sir,—In a recent conversation with yourself in the which we were speaking of the various modes now prevalent of conducting the public services of the Church, you took occasion to say that having more than once been present at the services at —Church, you were favorably impressed with the devotion of the people, and that you observed no deviation from the ordinary usages of our Church, except in saying the prayers the faces of the clergymen were averted from the people. I did not understand you to object to this as a matter of taste or feeling, nor indeed personally on the score of principle, but rather as a matter which, not being well understood, might lead to erroneous conclusions.

Your remark suggested to me the propriety of the present communication, not of course to inform so old and uniform a Churchman as yourself upon what grounds such position had been adopted, but through you, and if it might be so, with the sanction of your name, to bring before the minds of others, some facts connected with this subject not perhaps generally known.

I desire then to say, without casting reflections upon any body—a piece of presumption of which I know you will not deem me guilty—that I can only regard the present practice amongst us, of facing the people during prayer, as a *Puritanical* innovation—an innovation in itself unfavorable to devotion and thoroughly unchurchlike. Let us turn to the history of the whole matter. No one, I presume, will undertake to say that previous to the Reformation, the officiating minister ever turned himself to the people whilst offering their devotions. The one practice, as we all know, was for him at such time to face the altar. Now was this usage changed in the first Book of Common Prayer after the Reformation—the 1st Book of Edward VI.? No such thing. Not a syllable appears to this effect. The rubric at the opening of the daily Morning and Evening Prayer simply states, that "The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the Paternoster."*

No mention then being made of any change of position, it seems fair to infer that none was designed, especially as the same reason existed then and must ever continue to exist, for adhering to the practice of the ancient Church, viz: the propriety of "acknowledging," as Wheatly says, when explaining the principle upon which we face the altar in repeating the Trisagion in the Communion Service, "the Divine Majesty there specially present."†

But this 1st Book of Edward VI. was, as you know, shortly afterwards reviewed, and then a change was made, directing among other things at the commencement of the service that "the minister shall so turn him as the people may best hear," that is to say, during Morning and Evening Prayer—for during the *Communion* Service, he is ordered in this 2nd Book of Edward, to stand at the "north side of the altar" and evidently *facing* it, since he is directed when he pronounces the absolution to *turn to* the people. Here then it is admitted a change was introduced, so far as the daily service was concerned, and how long did it last? Just seven years—for at the next review under *Elizabeth*, this part of the new rubric was stricken out and has never since been restored. I know not how this fact may affect others, but to my mind it seems conclusive, both as to the original intent and present design of the Church. And what makes this the more apparent is the fact, that in the Convocation of 1562,‡ the same which put forth the 39 Articles, the following order was proposed and rejected, viz: "That in all *Parish* Churches, the minister in Common Prayer turn his face to the *people*." Surely the rejection of such a proposition must be held to be indicative both of what had been the authorized custom before, and what the authorities of the Church intended should continue to be the custom still.—(Vide. Cardwell's Conferences, pp. 39–40.)

Again at the Savoy Conference, after the Restoration of Charles II., when this and other like questions were examined with a view of considering what concessions could be made to satisfy the scruples of the Presbyterians, and enable them to unite in worship with the Church, the wish was expressed on their part that the rubric at the opening of the service of King Edward's 2d Book might be restored, and they also objected to the rubric in the Communion Service which bade the minister turn himself to the people whilst pronouncing the absolution, for they said, "The minister turning to the people is most convenient *throughout the whole ministration*." The Church, however, refused to restore the former, or to alter the existing rubric; and the principle assigned by the Bishops, was that when the minister speaks *to* the people, "as in Lessons, Absolution, and Benedictions, it is convenient that he turn to *them*. When he speaks *for* them to God it is fit that they should all turn another way, *as the ancient Church ever did*. (Vide. Cardwell's Conf. pp. 314, 320, 351, 353.

In view of these facts it seems difficult to conceive how there can be two opinions as to the rule of the English Church; and *our* Church on this subject has retained the rubrics of the English Church, so that what is law with *them*, is law with *us*. It is not indeed mentioned in every instance either in the English Book of Common Prayer, or in our own, what position the minister is to assume during the prayers, any more than what posture he is to take, but it is to be presumed that the rubrics which are given, are intended to establish the principle by which we are to be governed in like cases. Thus, for example, if in one rubric we are bidden to pray *kneeling*, and in another simply bidden to pray, it is to be inferred that in this latter case we are likewise to pray kneeling; and so I would say, that when, in the Communion Office, the priest, after having exhorted the people to give thanks unto God, is bidden to *turn to the Lord's table* and say, "it is very meet, right," &c.—this, in the absence of all other direction, should determine the position of the clergyman during *every* act of prayer or praise.

Were there then no other authority than this, to my mind it were sufficient to direct the minister in assuming his position. But other authority there is, and of a like kind both in the Liturgies* from which our own was immediately drawn, and likewise in our own Book itself—as for example: when in the Scotch Liturgy, the priest is ordered at the "absolution" in the Morning and Evening Prayer to "turn himself to the people,"—and in both the Scotch and English services, at the reading of the *Lessons*, "to turn himself so as he may best be heard of all such as are present;" and again, when in the Communion Office of the Scotch, English, and American Churches he is bid, after the opening prayers, to turn to the people in reading the Communion Service, and also when, after making his confession with the people, on his knees, he is directed to stand up and *turn to them* in order to pronounce the absolution. In all these cases the *turning to* the people necessarily presupposes that the face of the minister had been previously averted.

Such, My Dear Sir, are some of the reasons, strengthened by what I conceive, to be the better practice of our own Church, both at home and abroad, why in offering the public prayers of the Church, I turn my face to the altar. I confess that with a view to this, I several years since devised a change in the arrangements of the Church, and I avow, moreover, that the ground of the whole procedure is my conviction with Wheatly, that there—at the altar—the Divine Majesty is specially present and that it is good for us becomingly to recognise this truth—its tendency being to deepen our reverence and enliven our devotion. In mentioning again the name of Wheatly, and repeating his words, it is as you will readily guess:, to cover myself by so respectable an authority, more particularly as our House of Bishops have seen fit to recommend him to our study, not only for an explanation of the services of the Church, but likewise for the *grounds* on which those services are constructed.

Still with all this array of names and dates, and facts, I can hardly expect at the present time entirely to satisfy any but those previously disposed to look favorably on this side of the question, but may I not hope, withal, to have vindicated myself from the charge of needless innovation—a charge from which I recoil as foreign alike to my principles and habits. Change for change sake I disclaim, as the resort of a weak and vacillating mind; change for the gratification of individual taste or feeling, and sanctioned only by private judgment I regard as unsafe on the score of principle, and often pernicious in practice; whilst as to any known or deliberate violation of the order of the Church, or disregard of the judgment of the Bishop in a doubtful matter, it seems to me entirely at variance with the solemn vows of ordination. Thus much in vindication of myself. Towards others I should wish to be governed by the maxim of the great Augustin, "In necessariis unitas, in dubiis libertas, in omnibus charitas.

Very faithfully yours, J. M. F.

New York, Jan. 19, 1847.

* Liturgiæ Brittannicæ. (Keeley.)
† Wheatly on Common Prayer, 313.
‡ Collier's Church History, vol. 6, p. 373.

The Protestant Churchman informs us that a pamphlet has been published, entitled "A Brief Statement of facts as connected with an application by the rector, &c. &c. of St. Jude's Church, to the Corporation of Trinity Church;" that "the case set forth" in said pamphlet seems to him "one of great hardship;" that he is informed "that efforts have already been made by individuals to obstruct its circulation, and induce the press to keep silence" with respect to it; that "however, there is good ground for believing that truth will make her way, and the right, though scorned and crushed, yet find fearless advocates and supporters;" and that said pamphlet is "the last struggle of a worthy clergyman and his parish for existence."

It is easy to see that this journal and its supporters have found in this pamphlet statements which they would gladly help to circulate to the injury of the Corporation of Trinity Church, while at the same time they are conscious that they have no ground for believing them to be true. Thus the Protestant Churchman says; "The Vestry of Trinity Church will of course reply officially, and if there has been misunderstanding in matters alleged as facts, they have it in their power to correct it. We shall await their reply with some interest;" and again the same journal says, in words quoted from a penny paper, "Bearing in mind always the aphorism that one story is good till we have heard the other, we have no hesitation in expressing an opinion that a strong case is here made out against the impartiality, candor, courtesy, and fair dealing of the aforesaid Corporation," &c. Now we care nothing for Mr. Shimeall's pamphlet, nor do we suppose it possible that the Corporation of Trinity Church, or any person of good character, could be injured in the public estimation by the effusions of Mr. Shimeal and his eight parishioners. We advert to the matter merely as an illustration of the morals of the Protestant Churchman. What institution, what man in the community is safe if the above doctrine is to be acted upon? A few crafty men, bent on accomplishing the ruin of an institution or an individual, have only to egg on some splenetic and disappointed, or some vain and weak man who is a fit tool for their purposes, to publish a pamphlet filled with mischievous insinuations, calumnious reports, garbled statements, being a semblance of truth, with here and there a downright falsehood, respecting the institution or the public functionary whose ruin they wish to compass, and all must be presumed to be true until it is contradicted and refuted! The pamphlet itself, among all who know the parties, may be accounted as waste paper, or the very name of its author may only provoke a laugh, and then, forsooth, "the press is bribed to silence!" or some like silly story is invented to save it from neglect, and give it a puff of notoriety! Or the assailant may be so contemptible, and his statements so perverted, exaggerated and false, that even those who wish them to be true dare not publicly avow their belief in them, and yet by this atrocious doctrine they may insinuate the belief of them into the public mind, and contend that "a strong case has been made out against" the character of the person or institution assailed. On this principle reputation is so far from protecting, that it exposes its owner to the greater danger, unless he is ready with "the official reply" which the public panders to the love of scandal condescend "to await with some interest," while in the mean time they are doing all they dare to gain credence for the calumny. Heaven defend us if this doctrine were to prevail! Happily, however, the maintenance of it in the Church is confined to that precious guardian of her purity and morals, the *Protestant Churchman.*

Three pamphlets have been sent us from Maryland: the first a correspondence between a clergyman of that Diocese and the Bishop, in which the former (the latter entering into no argument on the subject) seeks to show that he has the right to exclude his Bishop when he visits his parish, from the administration of the Holy Communion, allowing him, however, to receive it at the clergyman's hands. The second is "Remarks on the Correspondence, &c., by a Layman," who, in a masterly argument, points out the error of the Presbyter, and delicately hints at his want of charity and courtesy. The third is a counter argument to the former, which tends to strengthen the Bishop's position by showing how little an able antagonist can say against it. We purpose to review the correspondence at some length.

In answer to the query of a Correspondent we would state that we are not aware that any attempt has been made to reply to "Old Friend's" able defence of the doctrine of The Eucharistic Sacrifice. We continue to see in our exchange papers flings at the doctrine as "shadowy," "semi-Roman," &c., but we have seen nothing in the shape of a reply to "Old Friend;" who, as our readers will perceive, has resumed the subject in our present number.

We would call attention to the advertisement in another column of the sale of Books recently damaged, at the fire in Mr. Onderdonk's Bookstore. We understand Mr. Onderdonk will, in a few days, have his store refitted and newly stocked, and that no material interruption will result from the late disaster.

We have deferred our proposed remarks on the last number of "Catholicus" until they are too late for this week. We shall endeavor to have them ready for our next.

Aid to Small Parishes.—We learn with great satisfaction that the corporation of Trinity Church, in the city of New York, has lately shown in a substantial manner a desire to extend assistance to their brethren of infant and feeble congregations in distant parts of the State. We are peculiarly gratified that the parish at Hamilton, Madison county, has been aided to the amount of $300. We most heartily congratulate our worthy and most persevering friends there upon this timely aid. We understand that similar benefactions have been extended to needy churches in the several counties of Suffolk, Ulster, Dutchess, Washington, Essex, Franklin, and Otsego.

While we express the hope that the munificent corporation mentioned will continue with a liberal hand her benefactions, we would utter from the heart a desire that they may be permitted to bestow their favors in their own time and way, unembarrassed by any influences unfriendly to her prosperity and the extension of her usefulness. If every parish in the State has not received succor *directly* from the treasury of Trinity Church, all have been most essentially benefited through those institutions which from time to time have been most liberally endowed by her. If more of the true spirit of gratitude prevailed, we should hear less of those jealousies, and see fewer of the schemes put forth for hindering the extension of the Church, and disturbing her peace.—*Gospel Messenger.*

January 11, 1847.

Rev. Sir,—I was pleased to observe in your notice of an Ordination lately held at Newark, Del., that attention was paid to the apostrophe *s*. It was spelled correctly, "St. Thomas's, Newark," and not, as I too often see it, St. Thomas'. Why has this neglect of a positive Rule of Grammar become so general of late years? It was not formerly the case. Look into any publication that comes from England, and you will invariably find that attention is paid to this small matter. Cannot you help to correct the public?

Yours respectfully, Grammar.

The New York Observer of the 16th instant contains a letter from "the Free German Catholic Congregation of New York to his Reverence Bishop Hughes," copied from the Journal of Commerce.* It is signed by four persons in the name of the Congregation, and assures Bishop Hughes that "we [whether *the four* or the Congregation does not appear] were born and brought up Roman Catholics, and also that the names of our children may be fonnd in the baptismal registers of New York. We learn also from the same source, that the Congregation in question were to hold public services and read "the liturgy, expurgated and revised," in the German language, last Sunday.

Brownson's Quarterly Review *for January* is the first number of a new series. No change however has been made in the character of the work. The only article of interest in the present number is the second, "Newman's Theory of Christian Doctrine," to which nearly 50 pages are devoted. It is an elaborate and unfavorable critique of the "distinguished convert's" last volume, though "we [Mr. Brownson] in our own estimation have treated it with great forbearance, and might have made out a stronger case against the author than we have."

We find in this article the following item of news. "Mr. Newman, as is well known, wrote and in part printed, his essay before he became a Catholic [Romanist,] and, as he personally informed a distinguished friend of ours,—if the eminent prelate who is our informant will allow us to call him our friend, who has more than once proved himself to be really so,—that he wrote the principal part of it nearly ten years before his conversion."

Shall we be pardoned for quotiug a specimen of dignified and elegant criticism? In noticing a late address by Rev. G. T. Headly before the University of Vermont, Mr. Brownson takes occasion to say that "His 'one progressive principle' is mere moonshine, and his reading of history is all in his eye." If Mr. Brownson's principle of criticism is progressive, it will not be long before he leaves the Tablet and Dublin Review in the back-ground.

Harper's New Miscellany.

The 21st number of this series, on the merits of which we made a few general remarks last week, continues the republication of Schiller's Historical Works. "The Revolt of the Netherlands; Trial and Execution of Counts Egmont and Horn; and The Siege of Antwerp" are the contents, and are comprised in a volume of 334 pages. The translation is from the pen of the Rev. A. J. W. Morrison, to whom a revision of Mr. Black's translation of A. W. Schlegel's "Lectures on Dramatic Literature" had been successfully entrusted by Mr. Bohn of London, from whose excellent "Standard Library" the Messrs. Harper have so wisely reprinted this and the preceding volume of their Miscellany. No lover of animated historical narration, will, we feel sure, decline joining us in the warm commendation which we would give the republication of these standard productions. Vigorously conceived by a mature and philosophical mind, the periods treated of are illustrated with a richness of coloring such as would naturally be looked for from the author of Wallenstein.

Julia Ormond, or the New Settlement. *By the Authoress of "The Two Schools."* E. Dunigan, 18mo. pp. 220.

Littell's Living Age, after a long absence, is again on our table, with every appearance of having the same careful and able management that has won it so many friends and well-repaid patrons. We notice, in the 39th and 40th numbers, the two vigorous sketches of those firm friends of the Church, Sir R. H. Inglis and Mr. Gladstone, which originally appeared in Frazer, and have also been reprinted in other American journals. They are well drawn. We gladly commend the "Living Age." It is solid, entertaining, and cheap. W. Taylor & Co., No. 2 Astor House, are the New-York Agents.

The Elder's House; *or the Three Converts*. E. Dunigan, 18mo pp. 234.

Under the titles above we acknowledge the receipt of the 7th and 8th numbers of "Dunigan's Home Library." They are prettily printed and bound The wood engravings, of which one accompanies each volume, are creditable specimens of the art.

"The Farmer & Mechanic," is the title of a paper published weekly, and devoted to Agriculture, Mechanics, Manufactures, Science and the Arts. A new series has been begun, and the third uumber presents a very fair sheet. It is published by W. H. Starr, 130 Nassau-st., Clinton Buildings—terms $2 per annum.

Church of the Holy Martyrs.—At a meeting of Episcopalians duly convened after two consecutive notices during Divine Service, held at Military Hall, Bowery, the following gentlemen were unanimously elected the wardens and vestry of the congregation worshipping there, viz:—John C. Lee, M. D., John P. Tarbell, M. D., wardens; and Benjamin S. Hone, M. Day, E. DeFoote, John Forsyth, J. C. Cornell O. S. Clark, M. D., Joshua P. Symons, and William D. Cranbie, who duly met and resolved that the Church be known by the name of the Church of the Holy Martyrs:—also, that the Rev. John Grigg be the Rector of the Parish, and that the time of holding the election for wardens and vestry, be held at the next and every succeeding Easter Monday.

Massachusetts.—*Ordination.*—At Dedham, on the Feast of the Epiphany, the Rev. G. D. Wildes, Rector of Grace Church, New-Bedford, received Priest's orders.—The Sermon on the occasion was preached by the Rev. I. W. Snow.

Confirmation.—In the evening of the same day and at the same place, Bishop Eastburn preached and confirmed two.

Connecticut.—*Church Extension.*—A Church is to be built in Winsted, a large and flourishing village. Mr. Frisbie, the Missionary of the Station, has already collected seven hundred dollars in the Parishes in Lichfield County.

Ohio.—*Episcopal Visitation.*—Friday and Saturday, the 18th and 19th ult., Bishop McIlvaine visited Lancaster, Fairfield Co., and held a confirmation in the Town Hall, which the members of St. John's Church at present occupy for the purpose of public worship. On the 20th, (Sunday,) in St. Phillips's, Circleville: Morning Prayer was said by the Rector, the Rev. Mr. Stout. The Bishop preached and confirmed five persons. Tuesday, 22d, he visited St. James's, Kingstown, Ross County, where he preached and confirmed 3. Thursday, the 24th, (Christmas evening,) he preached and confirmed 18, the Rev. Mr. French, of Granville, having previously said Evening Prayer. The next day, (Christmas,) Mr. French was ordained Priest, Mr. J B. Dooley, Deacon. The Bishop preached and the Eucharist was celebrated.

Virginia.—At a meeting of the Standing Committee of the Diocese on Friday the 1st instant, the Rev. William Clarkson Meredith, *Deacon*, was recommended for Priest's Orders, and Messrs. —— Fox and Charles W. Quick, as Candidates for Orders.—*Southern Churchman.*

Clerical Changes.

The Rev. William Walsh, having taken the charge of a congregation in the Eastern part of Williamsburgh, L. I., and also at English Kills, or Maspeth, Newtown, L. I., requests his letters and papers to be directed to Cottage Place, Grand street, Williamsburgh, L. I.

The Rev. David Kerr having resigned the charge of St. John's Church, Thibodaux, Louisiana, and accepted a call to the Rectorship of Christ Church, Jefferson county, Mississippi, requests that his letters and papers may be directed accordingly.

The Rev. Charles F. Peake, from St. Stephen's Parish, Eutaw, Alabama, to the Rectorship of Christ Church, Pensacola, Florida.

The Rev. R. S. Elder from Worthington, Ohio, to Jonesville, Hillsdale county, Michigan.

The Rev. G. B. Sturges requests that his letters and papers may be sent to Keene, Coshocton county, Ohio.

The Rev. J. Sandels has resigned the Professorship of Ancient Languages in Mercer Hall, Columbia, Tenn., and accepted a call to the Rectorship of St. John's, Thibodeauxville, La., address accordingly.

The Rev. Philip Slaughter, to Fredericksburgh, Va. Address accordingly.

Notices.

EPISCOPAL FREE CHURCH.
Williamsburgh, L. I.

Divine services are celebrated in Cottage Place, corner of Grand and Graham streets, every Sunday morning at 10 1-2 o'clock, and every Sunday evening at 7 o'clock. Seats Free.

Sunday school exercises at 9 o'clock, A. M.

Divine service is also celebrated every Sunday afternoon at English Kills, or Maspeth, at 3 o'clock. Seats Free. There will also be morning service at this place.

Monthly Sunday school exercises at 10 1-2, A. M.

Rev. William Walsh,
Officiating Minister.

These services have been commenced with the approbation, and under the auspices of the Rector of St. Mark's Church, Williamsburgh, with a view to the better accommodation of many of his parishioners who reside in that immediate neighborhood, and also because that portion of the village presents an important field for Missionary labor.

The services held at Maspeth, or English Kills, at the intersection of the Brooklyn and Newtown Turnpikes, also have the approbation of the Rector of St. James's parish, Newtown, the Rev. George A. Shelton.

January 23, 1847.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—An adjourned meeting of the Board of Managers of this Society will be held in the S. S. room of St. Clement's Church, on Monday evening next, (25th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, January 23d, 1847.

☞ The Rev. R. Newton, of Philadelphia, will preach on Sunday evening next, in the Church of the Ascension, on the subject of the Abrahamic Covenant, its relation to Abraham himself, and his natural and spiritual seed.

New York, January 23d, 1847.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector.

☞ On Sunday evening next the sermon will be preached by the Rev. Henry Beers Sherman, Rector-elect of Christ Church, Belleville, N. J.

New York, January 23d, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Francis Vinton, Rector of Emmanuel Church, Brooklyn, will preach in the course of sermons at this church, on Sunday evening next, January 24.

Service to commence at half-past 7 o'clock.

January 23, 1847.

☞ The Rev. Edwin Harwood, Rector of St. Paul's Church, Eastchester, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, January 24.

Service to commence at half-past 7 o'clock.

January 23, 1847.

St. Barnabas's Church (*Seats Free*) in 27th street, between the 2d and 3d Avenues, is open for morning and evening service at the usual hours, Sunday at 2 1-2 o'clock, and on Wednesday evenings, at 7 1-2 o'clock. The friends of the church are particularly requested to give this church that notice and support which its position and the wants of the neighborhood stand in need of, in order to continue it as a church *free* to all.

The Rev. Mr. Striker is expected to officiate on Sunday evening next.

Service commences at 7 o'clock.

January 23d, 1847.

Grand Concert.—On Wednesday evening, Jan. 27th, an entertainment will be given at the Tabernacle, in aid of the funds of the Church of the Crucifixion, with the names of Mrs. E. Loder, Miss Julia Northall, Miss E. Watson, Miss Josephine Bramson, and Mr. George Andrews, and the choir of the Tabernacle. No doubt this laudable undertaking will be responded to by our benevolent citizens. Mr. George Loder, whose ability as a leader, is acknowledged by all, will conduct the affair. Independent of the rich treat offered, in the acknowledged talent of the performers, a charitable object, such as the present, should be attended to.

THE CHURCH OF THE CRUCIFIXION
At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday. at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. Al the seats are free.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 12th Jan., the Treasurer has received the following contributions:

From T K, $5; Trinity ch, St Augustine, Fa, 3; Zion ch, Pontiac, Mich, 5 25; savings of a mother and two children, 5 57; through H Burroughs, Treasurer of Mass Board of Missions, Ladies' Sewing Circle, Christ ch, Andover, 60; St Paul's, Otis, half, 2 50; a communicant of Christ ch, Cambridge, 11 67; do, do, half, 10; St Luke's ch, Lanesburgh, 6; Mrs C Dodge, per Mr Salter, 10; St Paul's, Boston, of which 11 is for the Jews, 182 93—283 10; Trinity ch, Saco, Me, 14 50; St Paul's S S, Cincinnati, Ohio, for 1846, 19 26; Mrs J P, per Floyd Smith, Esq, 10; balance of the tithes of a clerk for 1846, 5; Bruton parish, Williamsburg, Va, 22 50; collection in the Ch of the Ascension, 17th inst, of which 64 was special, 50 for Ohio, Bishop McIlvaine, and half general, 318 87—total, 432 87; cent-a-week society of the same church, 9 50; a member of the same, for Nashotah, 10; St Anna's ch, Fishkill Landing, of which 26 cts is from S S, 25 63; Zion ch, Hedgeville, Va, 2 50; St John's, Henrico parish, Va, of which 7 is for Iowa, 36 52; St Ann's parish, Farnham, Va, 32 94; Centurian ch, Fortress Munroe, 10—81 96; M J R, of All Saints', Frederick, Md, 5; Christ ch, Hudson, N Y, 14; Bethel, Ct, for Bishop Kemper's mission, 18 25; St Luke's ch, Rochester, W N Y, per David Hoyt, Esq, 100; do, from S S, Christmas offering, half, 5 25—105 25. Total, $1075 64.

THOMAS N. STANFORD, Treasurer,
New York, January 19, 1847. 139 Broadway.

Foreign Missions.—Since his report of January 12th, the Treasurer acknowledges the receipt of the following amounts:—

From Zion ch, New York, for Constantinople, $13 50; Ladies' Benevolent Society, Christ and St John's ch's, Hartford, Ct, for Africa, 20; for China, 25—45; F R Southmayd, New Orleans, St Paul's ch, for education, China, 25; Thos. Sloo, jr, do, do, 25—50; Trinity ch, Brookline, Ct, Christmas offerings, for Constantinople, 20; Trinity ch, Saco, Me, 14 50; for Constantinople, 9 50—24: through H Burroughs, Treasurer, Mass. Christ ch, Andover, Mass, for Constantinople, 100; All Saints' ch, Worcester, 9; a lady of Mansfield, Mass, for Africa, 2; St Paul's ch, Otis, part, 2 50; Christ ch, Cambridge, Mass, a part, 10; a communicant of do, part, 11 66; St Andrew's ch, Hanover, part of 50 82—25 82; St Paul's ch, Boston, for education, Africa, 50; do, for China, 10; for Constantinople, 5; Africa, 171 57—387 55; S S, St Paul's ch, Cincinnati, O, for 1846, 19 37; Mrs J P, by the hands of Floyd Smith, Esq, N Y, 10; Ch of the Ascension, N Y, for Athens, 2; China, 50; Africa, 50; general, half, 318 88; Edward Cammann, of do, for education of a child, China, 25; do, a lady, for general purposes, 3; S S, St Stephen's ch, Portland, Me, for education, Africa, 15; Trinity ch, Martinsboro', Berkley co, Va, for Africa, 8 25; China, 8 25; S S, of do, for Africa, 3 50; Mt Zion ch, Hedgesville, for China, 2 50—22 50; St Ann's ch, Fishkill Landing, N Y, per Rev Dr Robertson, 22 37; do, for Constantinople, 5; S school of do, 26 cts; do, for Constantinople, 50 cts; do, for Athens, 50 cts; do, John Atticus Robertson, for Athens, 5—33 63; through W H Hubbard, R A, Richmond, Va, Dr W A Patterson, 5; St Paul's ch, Essex co, Va, 41 07; St John's ch, Henrico parish, 16 52; Mrs L R Alexander, for Africa, 3; do, China, 2; St Paul's ch, King George co, 9; St Ann's and So. Farnham parishes, 2 93; Centurion ch, Fort Munroe, 5. Total, $1218 08.

J. SMYTH ROGERS, Treasurer,
N. Y., Jan. 19, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St Paul's ch, New Haven, Rev Samuel Cooke, rector, $25; Zion ch, Rome, Oneida county, by J Hathaway, warden, 2 10. Annual subscribers—John H Swift, 2 50; G W Burnham, 2; H E Davies, 2; S G Raymond, 2; Josiah Collins, Cool Spring, N C, 4; Henry H Stevens, 2; F A Benjamin, 2; F S Winston, 2; Mrs J Webb, 2—20 50. Total amount, $47 60.

Donations and subscriptions thankfully received by

Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

Jan. 19, 1847.

German Prayer Book.—The Society have just published the Book of Common Prayer in the German language, for sale at the Depository, at 50 cents in sheep binding, and at various prices according to the style in which it may be wished. *Contributions to enable the Society to distribute gratuitously where needed*, will be thankfully received.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, New Haven, Rev Samuel Cooke, rector, $25. Annual subscribers—John H Swift, 2 50; S G Raymond, 1; Josiah Collins, Cool Spring, N C, 2; W B Ballow, 1; Mrs R H Thurston, 1—7 50. Total amount, $32 50.

Donations and subscriptions thankfully received by

Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

New York, Jan. 19, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Messrs. Stanford & Swords—From S, $20.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, January 19, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 12th inst. the following contributions, viz:—

From St John's ch, Islip, Rev D V M Johnson, $10; St Paul's ch, Whitehall, Rev Edward F Edwards, 3; Ch of the Messiah, Glens Falls, Rev Henry McVickar, 3 33; Zion ch, Sandy Hill, Rev S B Bostwick, 3 33; St James's ch, Fort Edward, Rev J A Spooner, 3 34, a member of Christ ch, Brooklyn, 5; Trinity ch, New York, sermon by Rev Wm Morris, 101 85; All Saints' ch, New York, Rev W E Eigenbrodt (in addition to contribution 25th ultimo,) 21 50; "Female Missionary Association of St Paul's Chapel, N Y," Mrs Berrian, Treasurer, 76 68; "M," for Diocesan Missions, per T C B, 10. Total amount, $238 03.

C. N. S. Rowland, Treasurer,
January 19, 1847. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 29th ult., the following contributions, viz:

From St Matthew's ch, Bedford, Rev A H Patridge, $2 24; St Luke's ch, Somers, Rev A H Patridge, 2 73; Christ ch, Troy, Rev R B Fairbairn, 5; Ch of the Holy Cross, Troy, Rev J I Tucker, 12; St Thomas's ch, Mamaroneck, Rev J M Ward, 6 59; Christ ch, Morristown, Rev G N Slack, 6 34; St James's ch, New York, Rev John Dowdney, 2 37; Church of the Messiah, Glens Falls, Rev Henry McVickar, 3 34; Zion ch, Sandy Hill, Rev S B Bostwick, 3 33; St James's ch, Fort Edward, Rev J A Spooner, 3 33; Christ ch, Tarrytown, Rev Dr Creighton, 18 90; St Anna's ch, Fishkill Landing, Rev Dr Robertson, 11 02; Christ ch, Hudson, Rev Isaac H Tuttle, 14; Trinity ch, New York, Rev Dr Berrian, 87 67; St John's chapel, New York, Rev Dr Wainwright, 112 71. Total amount, $291 57.

C. N. S. Rowland,
Treasurer of the Convention P E Church, N Y,
January 19, 1847. 55 Water street.

Soldier's Mission Church.—Received from Robert B Minturn, $25—(2d contribution;) W A Spencer, 28; Robert Ray, 20; G C Verplanck, 10; Mrs H Parish, 10; D A Cushman, 10; S Fren, 10. Total, $110.

On part of Committee,
John McVickar.

New York, January 20, 1847.

The undersigned has received from George Hastings, Esq., since Bishop Ives left for the South, *one hundred dollars* for the Missionary Establishment at Valle Crucis, N C—eighty dollars of the amount being from the Sunday scholars of Emmanuel Church, S. Brooklyn, Rev Francis Vinton, Rector, and the balance from a collection in that church. Wm. H. Hobart.

January 20, 1847.

THE POOR.

St. Simon's *German Free Church.*—The undersigned acknowledges the receipt of the following donations for the poor:

From Mrs Dimock, $10; by the hands of the Rev Dr Creighton, "for the poor of the Free German Church," $10.

Returning sincere thanks for the above, having therewith been enabled to relieve several urgent cases of distress—he would respectfully solicit further donations, which may be left at Messrs. Stanford & Swords, 139 Broadway; at Dr. Hobart's, 67 Prince; or at the house of the subscriber, 216 Houston street.

Thomas Cook.

New York, January 20th, 1847.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

From a friend, "*for the poor*," $10; by the hands of Stanford & Swords, from S, $20.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

Benjamin Evans,
January 19, 1847. 172 Broome street.

Married.

In St. Peter's Church, Oriskany, on the festival of the Epiphany, by the Rev. Mr. Hull, of New Berlin, the Rev. Benjamin W. Whitcher, Rector of the first named Parish, to Frances Miriam, daughter of Lewis Berry, Esq., of Whitesborough.

Calendar.

JANUARY.

24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Septuagesima Sunday.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Sexagesima Sunday.
14. Quinquagesima Sunday.
17. The First Day of Lent, commonly called Ash-Wednesday.—*Proper Psalms are appointed instead of the Psalms for the day.*

Advertisements.

CHURCH PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable

For six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals for the best Organs exhibited. GEORGE JARDINE,

83 Anthony st., next door to Broadway.

January 23.

A CARD.

A YOUNG MAN, a Christian Israelite, belonging to the Jewish Mission Church of this city, is desirous of obtaining a situation as an apprentice to some respectable business, or as clerk or porter in some dry good or grocery store. Any person needing the services of a young man, will find him faithful and industrious; and by giving him employment will show kindness to a needy and worthy person. He speaks also the German language. Address, X. Y. Z., this office.

January 23.

LARGE SALE OF VALUABLE EPISCOPAL BOOKS.

THE entire stock of Books, Stationary, &c., partially damaged by water at the late fire at the Bookstore of Henry M. Onderdonk, No. 10 John, will be sold at Public Auction, on Wednesday and Thursday evenings, January 28th and 29th, commencing at 6 o'clock, by Bangs, Richards & Platt, at their sales-room, No. 204 Broadway. For clergymen and students this will be an opportunity seldom presented to get valuable works at low prices. Most of the Books by a little care can be made by the purchasers as useful as new ones.

January 23.

IMPORTANT WORKS ON ROMANISM.

STANFORD & SWORDS have in press, and will speedily publish, "Reasons Why I am not a Papist, or the Churchman armed against the novelties, usurpations, and corruptions of the *Church of Rome*," by the Rev. N. S. Richardson, A. M., author of "The Churchman's Reasons for his Faith and Practice," "Reasons Why I am a Churchman," &c., &c.; to be issued in a cheap form, for general circulation.

Also, they are preparing to publish Dr. Grier's "Reply to 'Milnor's End of Controversy;'" edited by the Rev. Dr. Jarvis; in one vol. 12mo. Jan. 23

VALUABLE THEOLOGICAL BOOKS AT AUCTION.

ROYAL GURLEY & Co will sell, on Thursday Evening, 28th instant, and two following days, at their Long Room, 304 Broadway, corner of Duane street, an extensive and valuable collection of Theological and Classical Books, including many rare old works of the Ancient Divines, Fathers, Puritans, &c—fine English editions of Books in Divinity, Ecclesiastical History, &c.—rare old editions of the Classics and Works on Classical Learning, &c—also, fine editions of Standard French Authors, together with an exceedingly valuable collection of the choicest European Works on Natural History, Zoology, Botany, Geology, &c. Catalogues are ready.

January 28.

THE Advertiser wishes to obtain an engagement in some young ladies school for taking charge of the classes in the higher branches of their English studies. His references will prove satisfactory to any who may be pleased to call for his services. Application to be made at the office of this paper. Refer to Professor McVickar, No. 8 Columbia College, or No. 303 9th street.

January 16—3t

DIFFERENCE BETWEEN CHURCH and DISSENT.

A DISCOURSE delivered in St. John's Church, Brooklyn, L. I., on the evening of the Second Sunday in Advent, December 6th, 1846, by Evan M. Johnson, Rector. Just published by

STANFORD & SWORDS,
Jan. 9. 139 Broadway.

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., S. H. Remsen, Esq. and at 139 Broadway.

WILLIAM ASHKETTLE.

September 5—yly

BOARDING SCHOOL, SHREWSBURY, N. J.
Rev. H. Finch, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to Henry M. Onderdonk & Co.'s Book store, will meet with prompt attention. may 16—y

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October, The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.

College Point, N. Y.

CHURCH SCHOOL, for English and Introductor, Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.

Re-opens on the first Monday in September.

August 29.

Closely bound

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CIII.

Feast of the Conversion of St. Paul. January 25th.—Instead of celebrating on St. Paul's day his *martyrdom*, as is done in the case of the saints generally, the Church has deemed his *conversion* the most suitable event to be then especially commemorated. A sufficient reason for this is found in the peculiarly interesting and momentous character of that event, and the extensive benefit which it was the means of conferring on the cause of the Gospel.

If the account of St. Paul's conversion, as detailed in the Scriptures for the day, is true, that fact is unanswerable evidence of the truth of the whole Christian system. And to prove that it is true, there can hardly be pursued a more concise and satisfactory method than that marked out by an eminent laymen of the Church of England,* who, having in early life embraced sceptical notions, became convinced of their folly, and directing talents and acquirements of no ordinary character to the examination of religious truth, added to the host of unanswerable defences of our faith, his "Observations on the Conversion and Apostleship of St. Paul."

In this work, the able, and after his days of infidel blindness, pious author, considers the only suppositions that can arise out of the account of the event this day celebrated, to be four: first, that St. Paul invented the story for the purpose of deceiving others; secondly, that he was himself deluded by an enthusiastic imagination; thirdly, that the whole scene was the result of artifice practised by the Christians; and fourthly, that the account is true.

Much might be said in particular confutation of each of the first three of these suppositions, and thus, as a necessary conclusion, in the establishment of the last. This would enrich and diversify the evidence thence arising in favor of our religion. At present, however, but a small selection can be made from the variety of remarks suggested under each head. It is hoped, nevertheless, that they will prove sufficient for the conclusion sought.

If it is objected that St. Paul invented the story of his conversion for the purpose of deception, the objector may be fairly asked, What motive could he have had? No sober reasoner will build upon the mere possibility of a man's having acted with certain unavowed views, unless there appears a sufficient motive for it.

St. Paul was a man of high standing and influence among the Jews, and was also entitled to all the privileges and honors of a Roman citizen. He was educated in the strictest principles of the Mosaic religion, under the superintendence of one of the most distinguished Jewish doctors. Christians composed that despised body which was contemptuously denominated the sect every where spoken against. They were odious alike to Jews and Gentiles. The espousing of their cause must consequently have involved the sacrifice of all the advantages arising out of his civil and religious connexions. Upon the supposition of the sincerity of his conversion, and the faithfulness of his devotion to the cause of Christ, we can very reasonably account for such a sacrifice being cheerfully made, in consideration of the blessed and eternal recompense which was to ensue. But to suppose him a deceiver, and, for the purpose of deception, making this sacrifice, and connecting himself with a religion the professors of which were treated with every possible contempt, and made the victims of cruel and mortal persecution, is to evince much greater credulity than can possibly be required for admitting, to the full, the truth of the account. It is to suppose a man endeavoring by fraud to bring about his own destruction.

Nor can the account of the conversion of St. Paul be ranked with those of fancied visions of weak and deluded enthusiasts. Men of this description may have their minds so perverted by strong excitement of feeling in favor of a system of religion *in which they are already deeply interested*, as to magnify in idea merely ordinary occurrences, or natural appearances, into special and even miraculous dispensations of Providence in behalf of that system. But totally different was the case of Saul of Tarsus. If, in the midst of his fiery zeal for what he then thought the cause of truth, he had professed to have witnessed a special interference of Heaven encouraging him to persevere in his endeavors to extirpate the sect of the Nazarenes; we might have reason to ask whether his prejudices, wishes, hopes, and highly excited feelings, had not imposed upon his understanding, and brought him under the influence of strong delusion. There might also have been room for the same enquiry, if he had previously became a convert to the Christian faith, and its zealous propagator and defender, and had asserted a divine interposition similar to that recorded, for his encouragement. But upon no principle of sound reasoning can we thus account for the story of his conversion, under the actual circumstances of the case. The occurrences related were in direct opposition to all his feelings, prejudices, wishes, views, and interests, and to the religion in the promotion of which he was engaged with an active zeal amounting to the excess of enthusiasm. It is impossible—except upon the supposition of downright insanity, on which none will venture—that the workings of his own mind could have deluded him into the belief of what he has related of his conversion.

But it may be said, that *sudden and perhaps keenly distressing conviction of error*, may be naturally expected to run out into an extravagance of excitement which may overpower reason, and lead the imagination captive to delusive fancies. Where there are attendant circumstances calculated to rouse the feelings, and strongly influence the imagination, this may be the case. None such, however, could exist in the present instance. St. Paul was on a journey, and in company with none but a few friends of his own way of thinking, and who shared with him the purpose of his journey. There was no one with him to encourage relentings, or nourish them into excited feelings, or enthusiastic imaginings. There was nothing to hurry him into extravagance, even if a conviction of error had suddenly taken possession of his mind. On the contrary there was every thing in his conscientious conviction of the rectitude of the object of his journey, and his zeal for its accomplishment, and undoubtedly also in the conversation between him and his associates, to oppose a change of opinion.

As to the supposition that the circumstances attending St. Paul's conversion, were the effect of design or art on the part of the Christians, it cannot be necessary to spend a moment in its confutation. The mind that can admit it, must be prepared to admit every absurdity and impossibility. The supernatural and overpowering light; the voice, when the Speaker could not be seen; the sudden blindness of St. Paul; and the subsequent miraculous restoration of his sight—all speak the folly of imputing them to human design or artifice.

If now it cannot be reasonably supposed that St. Paul invented the story of his conversion for the purpose of deceiving others; or that himself was deceived by an enthusiastic imagination; or that the circumstances attending it were the effect of design and art in the friends of Christianity; the only supposition that remains—and which consequently is the reasonable and correct one—is, that the account is true, and that the facts did occur as related: for the idea that the whole is a fabrication, and that Saul of Tarsus is falsely represented as having been first a violent opponent, and then a warm and active friend of Christianity, is not to be tolerated for a moment. Friends and foes, heathens, Jews, and Christians, all unite in testimony to this fact.

The conspicuous interposition of Heaven in behalf of Christianity, this day celebrated, strongly corroborates the evidence in support of that religion. Indeed, to the unbeliever whose mind is at all of a philosophical order, this fact may be presented, as, viewed in every reasonable point of light, itself sufficient to remove his doubts.

The conversion of St. Paul, as the immediate cause of his holy labors and comprehensive writings, was of incalculable benefit to the Gospel, and the source to its professors of eminent edification and comfort. Determined to make amends for his past violent and cruel opposition to the Christian faith, we see this Saul of Tarsus, now the unwearied Paul, advanced to the apostleship, more abundant in labors than even they who enjoyed the inestimable privilege and advantage of personal intercourse with their Master during His stay on earth. In journeyings oft, he proved the faithful and indefatigable herald of the cross, disseminating far and wide, the doctrines and precepts of the Gospel; and by his epistles, and recorded addresses, leaving to its followers in all ages an inexhaustible treasure of that knowledge of which, for their temporal and eternal welfare, it most behooves them to be possessed.

The festival of the day, therefore, should dictate humble and hearty thanks to God for having made this eminent saint an instrument of so great glory to Him, and so great good to men. And that this may be sincere, we should endeavor, through divine grace, firmly to embrace the faith, and diligently to obey the precepts, which he was inspired to reveal. Of these we should seek to be thoroughly informed by diligent study of what he has written for our learning, with faithful prayer that we may be therein directed and enlightened by the Great Inspirer. We shall find doctrine and practice placed in their natural and necessary connexion, and learn how insufficient is all faith, unless it works by love, or our best works, unless they proceed from true evangelical faith.

There are indeed found in the writings of St. Paul, according to the declaration of St. Peter, as in a revelation from heaven we must reasonably expect, "some things hard to be understood." And it would be strange indeed, if, while all nature presents mysteries inscrutable by human comprehension, God's word, proceeding of course from the same infinite wisdom, should in all respects be perfectly within the scope of man's limited understanding. When we find in Holy Scripture proof to the contrary of this, we should regard it as a fitting and salutary call for reverent and submissive heed to the caution which the Holy Ghost spake by Moses, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever." Want in us of power to comprehend a doctrine should be no objection to it, if it is read in the Bible, or may be concluded or proved thereby. The faith which St. Paul and others were inspired to teach is a stupendous fact, or aggregate of facts, which it is our duty to embrace and keep whole and undefiled, on the authority of God, no matter how far short our feeble and blinded intellect may fall of fully comprehending it. That is the faith in which every pure and sound branch of the Church has always instructed, and always will instruct, its members. It admits of no addition, curtailment, change, or development; but must ever be the same as it was when given to the Church in the apostles' time. It is to be verified by our doing as the noble Bereans did*—receiving it with all readiness of mind, and searching the Scriptures daily, whether these things are so; whether the faith which we are taught has evidence of the inspired record of the truth of God, that it is that faith which He gave to His Church as the means through which, to the end of time, her members were to remain true to the practical requirements of the Gospel, and conformity to its principles and spirit. In this search invaluable aids and facilities are provided by God's blessing on the divinely appointed agency of His Church. The lively oracles are put into our hands "in our own tongue, wherein we were born;" means are provided for furnishing us with the guidance of sound rules for understanding what we read, and especially bringing to our knowledge that testimony, primitive, permanent, universal, which holy Church has always borne to the essential features of the evangelical system that was recorded in the New Testament as holy men were moved thereto by the Holy Ghost; clear, constant, unwavering direction is given us to the same Holy Ghost, as Him by whose influences alone we can see the way of truth, and walk therein; sacraments and other sacerdotal ministrations are provided as means whereby those influences may be enjoyed; the public and private teachings of God's clergy perpetually unfold the way of Christian truth and duty; and all unite to help us in faithful application of the Saviour's great rule of right believing, "If any man will do His will, he shall know of the doctrine, whether it be of God."

If on the principles and in the spirit of this evangelical method of growing in the knowledge of our Lord and Saviour Jesus Christ, we read, mark, learn, and inwardly digest the writings of St. Paul, and his spoken words as recorded in the Acts of the Apostles, honestly desirous of "following," as the Church bids us in the Collect pray that we may, "the holy doctrine which he taught," we shall acknowledge the coequal divinity of our Creator, our Redeemer, and our Sanctifier—three Persons, the Father, the Son, and the Holy Ghost, in the One Eternal Godhead: we shall believe that from the depravity brought on our nature by the fall, and the guilt and misery, and the just and eternal punishment, thence ensuing, there is no salvation but through the merits of the death and intercession of our Redeemer; that true faith in Him, and the performance, by faith, of the required course of religious and moral duty, will be accepted and blessed as conditions of the benefits of the Redeemer's mediation, having the imperfection inseparable from them remedied by His merits, and deriving all their value and efficacy as conditions, from His mere grace and mercy; that therefore no dependence is to be placed on any discharge of duty as itself meritorious; but all hope of its being favorably regarded is to be derived from the great atonement; that to enable us to render the required obedience, the aids of the Holy Ghost are imparted, not for superseding, but for sanctifying and directing our moral agency; that God has established His Church for furnishing to men, in union with it, a covenant-relation to Him; that entrance into this covenant constitutes the new birth, or regeneration, for which the washing of the holy sacrament of baptism is divinely appointed; that on all within this covenant is conferred, as God's free gift, a title, on the condition of evangelical faith and obedience, to all the blessings of redemption and grace purchased by Christ, as the Mediator of the covenant; that union with this Church, and thus with Christ its Head, is to be preserved, and its privileges secured, by participating, with true faith, in its services and ordinances, especially that peculiar act of Christian devotion, the Lord's Supper, which is the appointed memorial of His death and sacrifice, and the communion of His body and blood, and thus that eating and drinking of Himself, which is His own appointed means of dwelling in Him, and having Him to dwell in us, and of our being raised up at the last day unto everlasting life; and that, if we truly and sincerely live up to this evangelical rule and measure of duty, in the genuine spirit, and in the fulfilment of the obligations, of the faith, hope, and charity of the Gospel, we shall, for Christ's sake, attain to glory, honor, and immortality in heaven. But awful too are the warnings contained in the same holy doctrine which St. Paul taught, that if, after all that has been done for our salvation, we reject the offer, and obey not the truth, indignation and wrath, tribulation and anguish, will be our portion through eternity.

The doctrine of St. Paul also furnishes evidence of the ministerial organization under which it is God's will that the Christian Church should be continued, the apostolical succession be maintained, and thus the appointed means and pledges of grace and salvation be preserved among men, even unto the end of the world. He clearly sets forth the apostolical as superior to two other ministerial orders, and alone vested with power to ordain men to that ministry which Christ has identified with His Church, with the blessings of His word and sacraments, and with all the spiritual and eternal privileges of the covenant of which He is the Mediator.

Thus much we find clearly revealed in the teaching of the blessed saint of this day. If there are also therein things harder to be understood, let us be humbly sensible of our incapacity to fathom the depths of infinite wisdom. Knowing that God has revealed, as in nature, so in grace, things passing man's understanding; let us believe them as facts which must be true; gratefully acknowledge the wisdom and kindness of His thus trying the sincerity of our faith and trust; and be very careful to avoid incurring, by aiming to be wise above what is written, the guilt and danger of those unlearned and unstable who, St. Peter declares, wrest what is hard to be understood in the writings of St. Paul, and in other Scriptures, to their own destruction. Content with that measure of intellect which God in His wisdom has been pleased to assign to our nature, and gratefully availing ourselves of all accessible means of improving and strengthening it, and enjoying the rich blessings of which it is the kindly intended means, let us never lose sight of its necessary vast inferiority, in even its best estate, to the Infinite Mind, and our consequent inability to fathom *Its* operations, and compass *Its* comprehensions. As a motive to patient waiting, and humble and cheerful submission, let us cherish the earnest expectation which our faith encourages, of that great change when, the glass through which we now see darkly being removed, we shall see face to face, and knowledge in part being done away, we shall know even as also we are known.

In rules for that evangelical obedience which is the great object and the required manifestation of evangelical faith, the writings of St. Paul are rich and full. In every situation of life the Christian finds precepts especially applicable to his case. From every sin he is faithfully warned. To every religious and moral duty he has a guide. His thoughts, words, and actions, are there pointed to a proper direction. These rules therefore should be his constant study, with humble faithful prayer that he may have grace to perceive and duly appreciate the truths, principles, and duties which they inculcate, and sincerely to embrace and perform them.

In reflecting on the conversion of St. Paul, we should remember that the call given to him was a special and miraculous interposition of Divine Providence, not to be again expected. In those times of the first warfare of the Gospel against the powers of the world, when it was a new system, the number of its adherents small, their worldly advantages nothing, and the antagonistic forces strong, many, and severe; it pleased God often to appear in its behalf by supernatural manifestations, and to forward its cause by miraculous agency. Hence the circumstances attending the conversion of St. Paul. But the repetition of such like for the conversion of sinners is not to be expected. Although, however, a great and overpowering material light may not appear to them, they have the light of divine instruction in the word of God. They have too their share of that "Light which lighteth every man that cometh into the world," that restoration, in Christ the Redeemer, of the intellectual and moral qualities which were totally lost in Adam's fall, whereby he, and through him all his posterity, were raised to a state of moral responsibility, by which salvation is a reward that they must labor for, and perdition a punishment incurred by themselves. Every man has this light within himself, against which all his sins are committed, and which renders it his own fault if he is not converted from sin, and renewed in the spirit of his mind. Although an audible voice from heaven may not now reach the sinner, there is perpetually directed to him the voice of Providence, by His mercies pleading with him, and by His judgments expostulating with him, and warning and threatening him; and the voice of grace calling him in the Holy Scriptures, in the services and ordinances of the Church, and the ministrations of the priesthood, and in the secret movements of the Holy Ghost, from which even the worst of sinners are not excluded.

These are the calls to the wicked to forsake his way, and the unrighteous man his thoughts. If he disregards them, he heaps to himself, in his hardness and impenitence, wrath against the day of wrath.

From the miraculous circumstances attending St. Paul's conversion, we must not deduce the unscriptural idea that it was irresistible, otherwise than in the modified sense in which that word is often applied to any peculiarly strong moral motive. It would be charging God with inconsistency, to suppose that any compulsion was here used incompatible with the apostle's free agency. Man ceases to be what his Maker designed him to be, if his moral agency is taken from him or overpowered. He can then be neither *rewarded* nor righteously *punished*. Nor can God be glorified by his *willing* allegiance. What he does must be of *necessity*, and therefore cannot be *obedience*. St. Paul declares, I was not *disobedient* unto the heavenly vision. His yielding, therefore, was *obedience*, and consequently of free will. The appeal made to him was miraculous: his yielding to it voluntary; no miracle was wrought on his mind. Supernatural evidence was laid before him: the conviction wrought by it was the voluntary and reasonable submission which God has placed within the power of every mind. He might, like Pharaoh, and like multitudes who witnessed the mighty signs and wonders accompanying our Saviour's ministry, have resisted God's interposition, and hardened his heart. But he freely yielded, and thereby set a most worthy example to all who are in unbelief, or unrepented sin. These should remember that the record of what led to St. Paul's conversion is mercifully designed for their conversion also. The miraculous light and voice that went to his heart should go to theirs. No reasonable man can doubt that that light was seen, and that voice heard. As well established facts, they speak to every reasonable mind. They call on all who are in unbelief and impenitence to turn to the Lord, and be devoted to His service. Which if they neglect to do, all the warnings, encouragements, and examples, written in God's word, will rise up in judgment against them, and increase their condemnation.

Let these things be seriously laid to heart by all who fall short of that indispensible rule and measure of evangelical requirement, loving God with all the heart, all the mind, all the soul, and all the strength, and our neighbors as ourselves. To them all the Gospel gives its merciful call to be converted and to live; and its not less merciful warning that without such conversion, all their religious and moral performances, professions, or experiences, will be of no avail. We may justly regard the Saviour as addressing to each one of them the moving expostulation, *Why persecutest thou Me?* For even in the house of His professed friends that dreadful guilt is often incurred which St. Paul describes as crucifying afresh the Son of God, and putting Him to an open shame. It is the guilt of all unrepented sin, and of withholding from Christ the sincere and faithful devotion, by which only He is truly honored.

In the event this day celebrated, we have a remarkable instance of the importance which God is pleased to attach to outward rites and ordinances. Not even St. Paul's miraculous call to the membership and ministry of Christ's Church, coming directly from Christ Himself, superseded the necessity of his compliance with the direction, often given for all men's observance, Arise and *be baptized*, and wash away thy sins. The word of God will justify us in regarding no conversion as genuine and thorough, which does not bring its subject into humble, faithful, and devout observance of all the commandments and ordinances which God has established in His Church, as proofs of living faith, and means of spiritual edification, and of eternal happiness. The natural heart indeed is prone to revolt against this clearly established principle in the evangelical system, and to obtrude its intellectual and spiritual pride, in vain imaginings of intellectual or spiritual superiority to outward ceremonies, in place of the meek and humble submission which marks the truly converted and renewed heart.

Finally; be it the subject of our constant prayer and effort to profit by the example of the blessed saint whom the Church this day delights to honor. For our advancement in the Christian course, let us practically note what is recorded of him when it is said, *Behold He prayeth*. In all the vicissitudes of life, let us be of his spirit, when he declared, *I have learned, in whatsoever state I am, therewith to be content.* Amid all the temptations of sense and of the world, let his pious practice be the pattern of our own—*I keep under my body, and bring it into subjection.* In every christian attainment of which we may be blessed with the consciousness, let us own, and deeply feel, *By the grace of God I am what I am*, and be very careful that we be always able to say, (for we may frustrate even the grace of God) *His grace which was bestowed upon me was not in vain.* When the enemy tempts us to think the Christian life too difficult, let ours be St. Pauls source of hope and humble confidence—*I can do all things through Christ strengthening me.* When on the contrary, we are tempted to feel presumptuous, and to rest secure in counting ourselves to have so attained that nothing can interfere with our final perseverance, let us be kept humble, watchful, and striving, by the fear that could lead even him to say, *Lest, after having preached to others, I myself should become a cast away.* Ours then, under all the trials of our pilgrimage, will be the ample and blessed consolations which sustained and comforted him—*I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed. The light afflictions which are but for a moment shall work for us a far more exceeding and eternal weight of glory.* Ours, on the approach of death, will be the triumphs of his faith—*The time of my departure is at hand. I have fought the good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day.*

And then will it be our blessed consummation to have entrance with him into the third heaven, not as when he was again to return to earth, but as he will abide there forever, with his companions in labor and suffering, the glorious company of the Apostles, and the noble army of martyrs.

B. T. O.

* Lord Lyttleton.

* Acts xvii. 11.

LAST DAYS OF EMINENT MEN.

From the Christian Review.

In a pleasant chapter entitled "Poetical and Grammatical Deaths," in a well known modern compilation, we find a few instances, some of which are calculated to awaken a smile; and all to draw forth a tear. We are grieved to see men of cultivation indulging in so trivial thoughts, just on the eve of their mysterious transit from time to eternity.

"De Lagny, who was intended by his friends for the study of the law, having fallen on Euclid, found it so congenial to his dispositions, that he devoted himself to mathematics. In his last moments, when he retained no further recollection of the friends who surrounded his bed, one of them perhaps to make a philosophical experiment, thought proper to ask him the square of 12; our dying mathematician instantly, and perhaps without knowing that he answered, replied, '144.' Pere Bouhours was a French grammarian, who had been justly accused of paying too scrupulous an attention to the minutiæ of letters. He was more solicitous of his words than his thoughts. It is said that when he was dying, he called out to his friends (a correct grammarian to the last), '*Je* VAS, *ou je* VAIS *mourir; l'un ou l'autre se dit*.' When Malherbe was dying, he reprimanded his nurse for making use of a solecism in her language. And when his confessor represented to him the felicities of a future state in low and trite expressions, the dying critic interrupted him, 'Hold your tongue,' he said, 'your wretched style only makes me out of conceit with them.' The favorite studies and amusements of the learned La Moth le Vayer consisted in accounts of the most distant countries. He gave a striking proof of the influence of this master passion, when death hung upon his lips. Berneir, the celebrated traveller, entering and drawing the curtains of his bed to take his eternal farewell, the dying man turning to him, with a faint voice inquired, 'Well, my friend, what news from the Great Mogul?'"

Scarron, the French poet, who burlesqued every thing, and even published in 1649 a poem entitled "The Passion of our Lord in burlesque verses," passed through life laughing and making merry; and a few moments before he died, he said, that 'he never thought it was so easy a matter to laugh at the approach of death.' When he saw his friends weeping around his death-bed, as life's silver cord was loosed, he said to them in a humorous manner, 'My children, you will never weep for me so much as I have made you laugh.' Such a scene as this might gratify the taste of the gay and dissolute Frenchman of that period; but it produces in us only disgust. We are shocked by such untimely merriment. In how strong a contrast does it stand to the death-bed of a humble Christian; who converses cheerfully on the glories that are poured around him; waits with patient expectation the summons of his Master to enter into his rest; comforts the circle of weeping relatives who stand at his bed-side by his manifestations of unwavering hope in God; and at last solemnly, yet fearlessly comes down to the river of death, dips his feet in its placid wave, crosses, as if dry shod, through the dividing waters, and so ascends to "be ever with the Lord."

The semi-fabulous story of the mysterious stranger who required of Mozart the composition of a requiem, which the latter confidently regarded as a requiem for himself, is well known. It is also known that the great musician went on slowly and painful with his work, his health and life gradually sinking as his labor drew near its close; and that with its completion, his lamp, which had been flickering in its socket, and blazing up with more than its wonted brilliancy before it expired, was quietly extinguished. We find the following exquisite description of his last moments in the "Musical Magazine:"

"The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated; yet there was a strange fire in his eye, and the light of gratified joy on his brow that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks; and though his form was wasting by disease, yet the spirit seemed to acquire more vigor, and already claim kindred to immortality—for oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness that was to him, too truly a warning of his future and fast coming doom. Now it was finished, and for the first time for many weeks he sank into a quiet and refreshing slumber. The appartment in which he lay was large, and well lighted by a window in a small recess, that opened to the east; near it his couch was placed, a table for writing at his feet, and just before him, his favorite, inseparable piano. The window was shaded by a curtain of crimson damask; and as the sun, which had scarcely attained its meridian, stole through it, there was a rich glow cast upon every object. One beam fell upon the head of the composer, and then passed, appearing to say, —'like this shall our day of life be,—bright and glorious; but even so shall it vanish and pass away, though shining in noontide splendor.' A slight noise in the apartment awoke him, when, turning towards a fair young girl who entered, 'Emilie, my daughter,' said he, 'come near to me—my task is over—the requiem is finished. My requiem,' he added, and a sigh escaped him, as present fame and future glory passed in vivid succession through his mind, and the idea how soon he must leave it all, seemed, for a moment, too hard to endure. 'O! say not so, my father,' said the girl, interrupting him, as tears stood in her eyes, 'you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, for you have had nothing this morning and I am sure we will nurse you well again.' 'Do not deceive yourself, my love,' said he, 'this wasted form can never be restored by human aid. From heaven's mercy alone, can I hope for succor; and it will be granted, Emilie, in the time of my utmost need; yes, in the hour of death, and I will claim His help, who is always ready to aid those who trust in him; and soon, very soon, must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it.' The tender girl stood in pallid, though mute distress; not a sigh, not a tear escaped her. The idea of death broke so suddenly on her mind, that it checked every mode of utterance, and she gazed on his countenance as in a dream.

"Death at any period of life, wears an awful aspect; but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse yet swayed by hope, has never been chilled by the sorrows, or distracted by the doubts and fears that hung over our earthly existence. Thus it was with Emilie; united by the tenderest sympathy with her father, and living, as it were, in a world of music, no wonder that she beheld death with terror; as the destroyer of all—of happiness. The dying father raised himself on his couch—'you spoke of refreshment, my daughter; it can still be afforded my fainting soul. Take these notes, the last I shall ever pen, and sit down to the instrument. Sing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, my passion, since my earliest remembrance.' Emilie did as she was desired; and it seemed as if she sought a relief from her own thoughts; for after running over a few chords of the piano, she commenced, in the sweetest voice, the following lines:

> 'Spirit thy labor is o'er,
> Thy term of probation is run,
> Thy steps are now bound for the untrodden shore,
> And the race of immortals begun.
>
> Spirit! look not on the strife
> Or the pleasures of earth with regret—
> Pause not on the threshold of limitless life,
> To mourn for the day that is set.
>
> Spirit! no fetters can bind,
> No wicked have power to molest,
> There the weary, like thee—the wretched shall find
> A heaven, a mansion of rest.
>
> Spirit! how bright is the road,
> For which thou art now on the wing!
> Thy home, it will be with thy Saviour and God,
> Their loud hallelujahs to sing.'

"As she concluded the last stanza, she dwelt for a few moments on the low melancholy notes of the piece, and then waited in silence for the mild voice of her father's praise. He spoke not—and with something like surprise, she turned towards him. He was laid back upon the sofa, his face shaded in part with his hand, and his form reposing as if in slumber. Starting with fear, Emilie sprang towards him, and seized his hand but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss."—*N.-Y. Observer.*

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